The Canadian Jewish news

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County judgeships go to two lawyers

TORONTO —

Two Toronto area lawyers, Stephen Borins and Norris Weisman, were named to Ontario county court posts in appointments announced by the federal Justice Department recently.

Borins, 41, currently associate dean and professor at Osgoode Hall Law School, fills a county court position in Brampton.

Co-author of **Canadian Civil Procedure,** he was director of the Canadian judicial Seminar, an educational program for judges, from 1971-75.

A bencher of the Law Society of Upper Canada, Borins was involved in the practice of criminal and civil litigation with his father Norman for seven years before joining the law school.

He is an active participant in Holy Blossom Temple.

Weisman, 37, an Etobicoke lawyer, was named to the York county bench. A graduate of the University of Toronto, he has specialized in family and juvenile court work in his eight-year private practice.

A committed volunteer with the Big Brothers of Metro Toronto, Weisman was recently named honorary life director of the group.

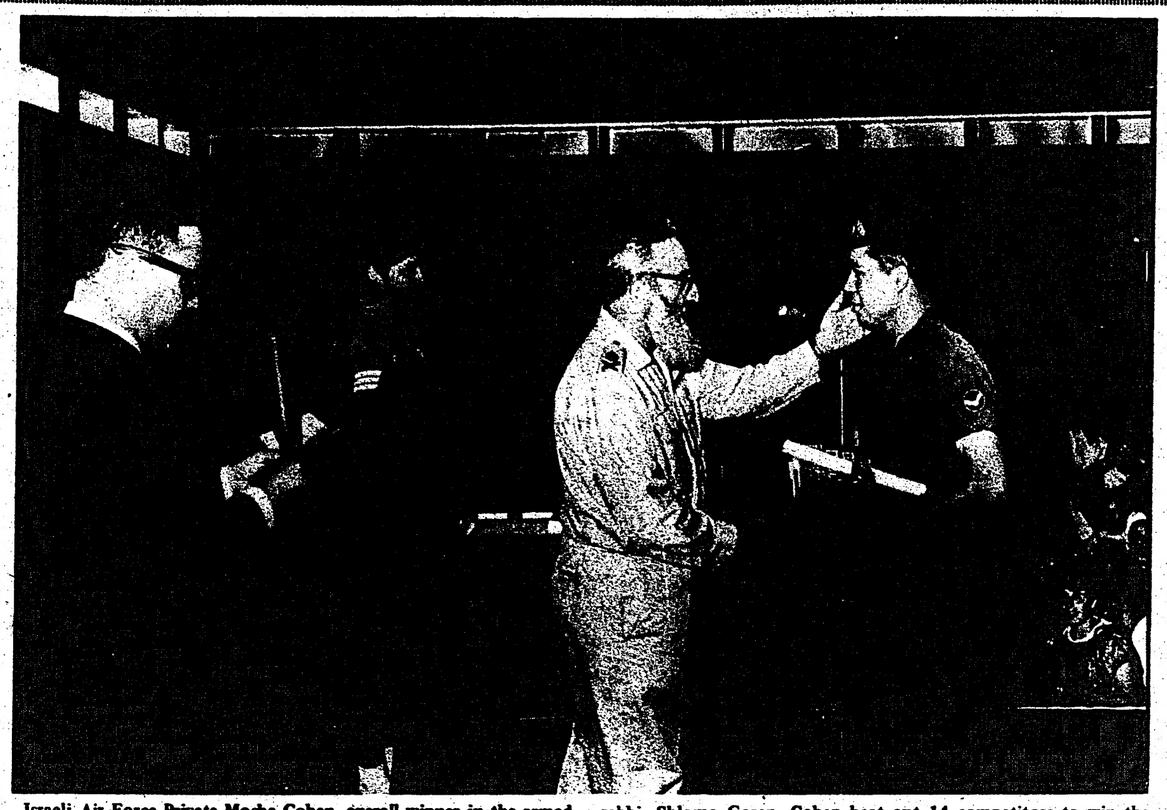
He is also involved in the planning committee of the 1976 Olympiad for the Physically Handicapped being held in the Borough of Etobicoke.

Stephen Borins

Norris Weisman

Fire report was incorrect

Contrary to a news report in last week's issue, no books nor records were destroyed in a fire at the office of Skurka, Chasson Co. chartered accountants, 3101 Bathurst St.



Israeli Air Force Private Moshe Cohen, overall winner in the armed forces Bible quiz, receives special Bible and scroll from army's chief rabbi, Shlomo Goren. Cohen beat out 14 competitors to win the contest, which was attended by leading personalities. (RNS photo)

Senate unanimously opposed to exclusion of Israel from U.N.

WASHINGTON [JCNS] —

A resolution strongly opposing any attempt to expel Israel from the United Nations has been passed unanimously by the United States Senate. Senator Hugh Scott, the Republican leader, the chief sponsor of the resolution, said that the Senate was concerned at persistent attempts by "so-called non-aligned nations of the Third World" to have Israel expelled from the UN.

The resolution said that if Israel were to be expelled, "the Senate will review all present US commitments to the Third World nations involved in the expulsion and will consider seriously the implication of continued membership in the UN under such circumstances." The resolution followed a warning last week by the US Secretary of State, Dr. Henry Kissinger, that America might withhold financial assistance from the UN or withdraw from its next session, or both, if the pro-Arab States suspended Israel from the UN General Assembly this autumn.

Also last week, the foreign ministers of 40 Moslem nations meeting in Jedda, passed resolutions pressing for the expulsion of Israel from the UN and calling on all countries to break off diplomatic relations with the Jewish State. Following the resolutions passed in Jedda, a summit meeting of Common Market leaders issued a declaration opposing the suspension of Israel from the UN General Assembly.

The declaration did not mention Israel by name, but clearly referred to the Arab initiative for Israel's suspension. It said that the nine Common Market countries would "defend and promote respect for the UN charter, for the rights of member-States and for the existing rules of procedure."

The Danish Government meanwhile, a dispatch from Copenhagen says, will strongly oppose any attempt at the United Nations to infringe Israel's rights of membership. Declaring his government's stand, the Danish Foreign Minister, K.B. Andersen, said here: "In votes (in the General Assembly) on this question, Denmark will vote against."

Foreign Ministry officials said that the statement had been issued to underline the Danish position following the stand taken earlier in the month by the meeting of 40 Islamic nations in Saudi Arabia during which a resolution was passed to seek Israel's expulsion from the world organization. Mr. Andersen added that it was too early to say how Denmark would vote on other Middle East resolutions which might be presented before the General Assembly session which opens in September.

UNESCO wants peace with Israel

PARIS (JCNS) –

Behind the scenes, moves are under way to bring about peace between the United Nations Educational, Scientific and Cultural Organization and Israel, as well as between UNESCO and the United States.

Last November, UNESCO's general council adopted two anti-Israel resolutions backed by the Arab states and their supporters within the 135-nation organization. One resolution cut off Israel from UNESCO aid. The other barred Israel from UNESCO's regional group.

The U.S. backed up its strong protest at these developments by withholding its 25% contribution to UNESCO's annual budget of some $160 million. Now faced with acute financial problems, UNESCO has taken steps towards resolving the issue by deciding to send two officials to Israel to discuss questions of co-operation.

The two officials are Gerard Bolla, deputy assistant secretary-general for social services and culture, and William Conton, director of the equality and educational opportunity division. Bolla will be going as the personal representative of the director-general of UNESCO, Amadou Mahtar M'Bow, a Moslem from Senegal, who said in an interview here recently: "I think Israel is a member-state and must enjoy all the rights of member-states." He indicated that the general council would re-examine the question of Israel's membership of the European regional group when it met in Nairobi in the autumn and resolve it.

Estimate of 14 cents for koshering meat only about half figure arrived at by panel

By ELIZABETH WOLFE

TORONTO —

Saul Sigler, chairman of the Orthodox Division of the Vaad Hakashruth, has estimated the cost of kosher meat to be, on the average, 14c per pound more than non-kosher meat.

This is substantially lower than the 25c per pound figure estimated by the Consumer Panel on Kosher Food.

The panel's difficulty in determining an accurate estimate of the costs of kashruth was partially the result of its inability to gain access to the Vaad's financial records, according to some panel members.

The Consumer Panel started out to deal with the price control of kosher meat, Sigler said. "The ladies have widened the scope much beyond the original plan. They want to make a Royal Commission out of it. What right have they got to ask for the books?

"The rabbis will not put their reputation as rabbis of kashruth at stake. It has happened in the past and had all kinds of repercussions. The ladies' biggest weapon is consumer power, not to run around the city to check on rabbis. There is no mystery about anything there."

He said kashruth charges are minimal, amounting to the cost of the mashgichim, who get a living wage. "We have very few expenses, and no parties are interested on a selfish basis. Whatever is done, is to help kashruth.

"We don't issue a cheque without Congress knowing about it," Sigler stated.

David Satok, past chairman of Canadian Jewish Congress, Central Region, said the Congress administrative staff is responsible for the Vaad's bookkeeping. Its receipts and expenditures are incorporated into Congress' budget.

While the Vaad is a body under the administration of Congress, Satok said, it acts as an autonomous agency. "It has been practically self-sufficient from the financial viewpoint."

Congress will make up a deficit at year's end if one exists; similarly, CJC's overhead will absorb any surplus, Satok explained. However, this is a "technical thing," he said, as figures amount to only $600-$1,000.

Information concerning the costs of the Vaad's operations was not made available to the panel, which was instituted by Congress to investigate the rising costs of kosher food.

"In my view there could have been more information forthcoming to the committee," Milton Harris, chairman of CJC, Central Region, told The CJN. "However, if that information had been

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Canadians invited to meeting in Israel

TORONTO —

Two Canadian Jewish leaders are among the 45 men from North America who are going to Jerusalem this coming week at the invitation of Prime Minister Yitzhak Rabin for intensive discussions on Israel urgent economic needs.

Jack Israeli, immediate past chairman of Toronto State of Israel Bonds, and Reuben Zimmerman of Montreal, national cash collection chairman, are among the select group which will meet with Rabin and other high government officials from Sunday, Aug. 3 to Wednesday, Aug. 6. Both Israeli and Zimmerman are national vice-presidents of the Canadian Israel Bonds organization.

During the three days of intensive sessions and visits to strategic economic and security sites, the Israel Bond leaders will also confer with former Prime Minister Golda Meir, Finance Minister Yehoshua Rabinowitz, Defense Minister Shimon Peres, Chief-of-Staff Mordechai Gur, and other leading Israelis.

The special top level conference will wind up its program at a dinner with President Ephraim Katzir.

The 1975 Jerusalem Israel Bond leadership Conference will meet 25 years after the first Jerusalem Conference endorsed Prime Minister David Ben Gurion's proposal for the establishment of the Israel Bond program, which

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Edward Lee appointed ambassador to Israel, replacing Paul Malone

OTTAWA —

Edward Graham Lee, 43, of Vancouver was recently named to replace Paul Malone as ambassador to Israel, with concurrent accreditation as high commissioner to Cyprus.

Lee, currently director-general of the Bureau of Legal Affairs in the Department of External Affairs, received his LLM degree in International Law at Harvard in 1956 and joined the department that year.

Married, with three children, he was posted in Djakarta and London before returning to Ottawa to direct the Legal Operations Division of external affairs.

Edward Graham Lee

Menacing moves by Egypt create much tension in Sinai

TEL AVIV [JTA] —

Egypt's 11th hour agreement to extend the UNEF mandate which expired July 24 brought no immediate relief to the tension that has been building up in Sinai in recent weeks. While the UN troops are continuing their routine patrols and inspections without incident, Israeli sources are increasingly concerned over what they see as potentially menacing moves by Egytian land and sea forces.

Egyptian troops which face Israeli forces across the UN-patrolled buffer zone are carrying out various maneuvers aimed at strengthening their position in the event of a new outbreak of hostilities.

There has also been an increase of Egyptian naval activity at both ends of the reopened Suez Canal. Egyptian naval units have been reported steaming toward the straits of Bab el Mandeb, the narrow, strategic waterway at the southern end of the Red Sea which links it with the Indian Ocean. Shipping using the Israeli port of Eilat must pass through the straits enroute to and from Africa, Asia, the Far East and Australia. Egypt blockaded the straits during the Yom Kippur War.

While any overt military moves by Egypt seem less likely following Cairo's agreement to a three-month extension of UNEF, Israeli forces are deployed along advance lines in Sinai under conditions of an alert against possible surprise actions by Egypt.

A JCNS dispatch from Washington quotes American intelligence officials as saying that both the Israelis and the Egyptians have been playing a dangerous game of military moves to strengthen their negotiating positions. The officials are concerned that one side or the other might go too far in military gestures and trigger an outbreak of fighting even though neither apparently wants it to happen.

The Israelis reportedly called up about 7,000 military reservists after the Egyptians indicated recently that they might not agree to an extension of the United Nations force in the buffer zone separating Israeli and Egyptian forces. United States diplomats in Israel were told about the call up by Israeli officials who said the action was in response to Egyptian moves including some military alerts.

Senior Egyptian military men told American diplomats in Cairo that they believed fighting between the Israelis and the Egyptians was very possible if the UN force left the Sinai buffer zone.

CJN REPORTER GETS FIRST-HAND ACCOUNT OF CONDITIONS IN SYRIA AND EGYPT

Staff Reporter Sheldon Kirshner stands atop Bar Lev line overlooking Suez Canal.

By SHELDON KIRSHNER
CJN Staff Reporter

They told me it was an impossible, foolish idea, a misguided dream. As a Jewish journalist working for a Jewish newspaper I had no chance of getting into Egypt and Syria, they told me. My colleagues thought it was a grand idea, too, but they were doubtful I would be able to obtain the all-important visas.

I insisted that times had changed and that it was really in the Arabs' self-interest to allow me to enter their countries.

In mid-May, I wrote letters to the Egyptian consul in Montreal and to the Syrian Permanent Mission in New York City. I told them all about myself and my newspaper. Several weeks passed and still no replies. I was concerned.

At the beginning of June, the Egyptians sent me a visa application which I hurriedly filled out. But there was still no word from the Syrians in New York. So I phoned the honorary Syrian consul in Montreal. Contrary to what I had earlier thought, they, too, could issue visas. They promised to send me an application form.

A week later, I phoned the Egyptians, who told me my visas had been approved. The voice on the line informed me that the Consul General wished to see me before I left. I was puzzled by this request but had no time to think about it because the Syrians had still not answered.

I called the Syrian consul the following day. Surprisingly, Fayez Rifai, the honorary consul himself, was on the line. He assured me I would have no trouble getting a visa. I flew to Montreal where my first stop was the Egyptian Consulate. The Egyptian Consul General admitted that he had never handled such a request before. Offering me Turkish coffee, he closed the door.

He said he had approved the visa because he hoped I would be "objective" in writing my reports. I told him I would go to his country with an open mind.

One hour later, I arrived at the Syrian consulate in LeSalle, a Montreal suburb. It was in the most incongruous place, the basement of a grocery store. The consul, a former counselor at the Syrian embassy in Moscow, received me warmly.

I was under the strong impression that the New York Mission had previously notified Rifai about my background. But as I later discovered in Damascus, I was wrong. The Syrians in New York had never processed my letter because the visa section had been moved to their new embassy in Washington, D. C.

Rifai, therefore, gave me a tourist's visa under false pretenses.

CAIRO —

I had mixed feelings upon my arrival at Cairo Airport. I had put all my cards on the table, but I was still apprehensive. As it developed, the Egyptian authorities were friendly and helpful.

After one week in Egypt, I flew to Damascus. I was tense and more than a little scared when I stepped off the Syrian Airways jet at 2 a.m. I had heard and read enough stories about the Syrians' reputation for ferocity.

Unfortunately, the Syrians did nothing to calm my fears. Initially, they were suspicious, then resentful and finally downright hostile. They accused me of being the worst kind of human being — a Zionist. After that I knew it was high time to leave Syria.

A whirlwind tour of Egypt and Syria, the primary Arab "confrontation states" facing Israel in war and in peace, leaves an inquiring visitor alternately optimistic and pessimistic about the prospects of an Arab-Israeli settlement.

Optimism is prompted by the lingering impression that the Egyptians are indeed prepared to accept the existence and sovereignty of Israel, provided two conditions are fulfilled by the Jewish state.

Weary of war and anxious to channel their energies and resources into social and economic development, Egyptians ranging from simple hotel clerks to sophisticated political officials told me that peace is truly attainable if Israel withdraws to the 1967 ceasefire lines and acquiesces to the establishment of a Palestinian nation on the West Bank and in the Gaza Strip.

As a prominent lawyer in Alexandria put it: "I accept Israel. Why not? We can live with Israel but they (the Israelis) must know the rights of the Arabs."

He and others added that if Israel does not pledge to withdraw, a fifth Arab-Israeli war is very likely to erupt within the next few years.

In Syria, moderate words and pristine intentions are seldom heard, precipitating gloom and pessimism. "The Syrians are hotheads," an Egyptian businessman said pithily of his fellow Arabs. "We are serious and ambitious, we feel more like Arabs than the Egyptians," a Syrian university student explained somberly as we walked past the aging Jewish quarter in Damascus.

Unlike in Egypt, the general atmosphere in Syria regarding Israel is fierce, truculent and unrelenting. Basically, however, the Syrians are divided in their own minds about their relationship to Israel.

There is a widespread unwillingness to recognize Israel in its present form, but a grudging acceptance of the unpalatable fact that realpolitik and international pressure may yet one day force them to acknowledge Israel's unequivocable existence.

Concomitantly, there is the smouldering feeling that a "secular, democratic" Palestinian state, as envisaged by the Palestine Liberation Organization, may finally be the only method by which to defuse the Middle East crisis, and bring peace and stability to a region that has known nothing but bloodshed and turmoil for so long now.

* * * * * *

Throughout Egypt, on the other hand, there appears to be a easy preparedness on the part of most Egyptians with whom I spoke to accept the inescapable reality of Israel, if she evacuates all the occupied lands of 1967 and agrees to allow a chastened Palestinian leadership to set up a state on the West Bank and in the Gaza Strip.

Undoubtedly, a great many of the people here, particularly the uneducated ones, despise Israel with a passion. But that hardly means they would balk at supporting President Anwar el-Sadat or his successors if they opted for a policy of peaceful co-existence with Israel.

"The people — the mob — hate Israel," a Christian pharmacist said in his downtown store on July 23 Street in Cairo's bustling shopping disctrict. "They are pushed to hate — or to love." I asked him whether they can be "pushed" to "love" Israel. "Of course!" he exclaimed.

At the Windsor Hotel, a haunt of foreigners, a black, bespectacled clerk from Upper Egypt said unhesitatingly that he would have no qualms whatsoever in accepting a Jewish state following a final accord. "Why not?" he asked, a succinct phrase I heard repeatedly on various occasions.

Government employees were somewhat reticent about declaring their willingness to recognize Israel's right to exist as a free, independent state. But as the conversation developed, it became apparent that recognition was not really an obstacle in the context of an overall settlement which respected Arab and Israeli claims.

"I refer you to President Sadat, who has said he would recognize Israel in its pre-1967 borders," one official said. In response to questioning, he stressed that he was referring to the post-1948 frontiers — not the 1947 UN partition plan.

Prior to 1967, this kind of talk would have been inconceivable — treasonous and

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World News

Reporter visits Egypt and Syria

Cont'd from Page 1

heretical — in Egypt. But today, five years after the death of Nasser and almost two years after the euphoria of the Yom Kippur War, Egyptians say they can afford to be reasonable and rational about a Jewish state in their midst.

Generally, opinion in Egypt seems to be that Israel is a hard political fact which the Arabs have no choice but to come to terms with. Mohammed Sid Ahmed, a commentator for **Al Ahram,** the largest newspaper in the Middle East, alluded to this change in tone and emphasis in his new book **When The Guns Fall Silent.**

"There is...a near consensus that Israel's existence must be accepted within the framework of 'secure and recognized borders,' after the Arabs have got back their occupied land and a Palestinian entity is set up," he wrote.

Superficially, the Egyptians may not appear to yearn for peace as much as the Israelis, but their reasons for wanting it are just as compelling. Like the Israelis, they hope to pour their money into social and economic development rather than new armaments.

"We want to build our country again," a lawyer from Cairo told me, highlighting a sentiment that is shared by all the Egyptians with whom I came into contact.

Egypt is bedeviled by harsh economic problems and a rapidly expanding population and she can do little about her pressing problems as long as her defence expenditures remain abnormally high.

And a visitor to this ancient sun-baked desert land cannot help but notice that the country is in a state of disrepair because of these expenditures: The inadequate roads are full of potholes; the graceless buildings in Cairo are crumbling, and the teeming cities are choked with antiquated cars and incredibly overcrowded buses that seem as old as the Pyramids themselves.

Although the Egyptians insist that the state of war between their country and Israel would officially cease following a total withdrawal and the creation of a Palestinian entity, few believe it would be possible so soon to exchange ambassadors and embassies after a cessation of hostilities.

"It is not for this generation," said a senior Arab League official in his spare office overlooking the muddy, eternal Nile. "You don't expect people who have fought for 27 years to be friendly as if nothing had happened."

Interestingly, more than a few Egyptians outside of government circles subscribed to the view that formal diplomatic relations were quite likely following an accord. One Cairo businessman told me he "wouldn't mind" if an Israeli embassy was established "tomorrow" in the Egyptian capital.

"That would guarantee peace," he said.

NEXT WEEK: Impressions of Syria.

Sally Priesand (centre), the first woman rabbi in America, congratulates Marcia Bernstein (left), who recently became the second female Reform rabbi. Looking on is Barbara Herman, who was invested as first female cantor. Mrs. Herman completed a five-year study program at Hebrew Union College. (Religious News Service)

Proposal to change marriage law opposed by Israeli religious party

JERUSALEM [JTA] — The National Religious Party threatened a coalition crisis over a private bill before the Knesset which would permit Israelis a choice between religious or civil marriage. The women's rights measure, introduced by Shulamit Aloni of the newly formed Yaad faction, failed to pass the first of the three Knesset readings required to become law.

But the very fact of its introduction raised the hackles of the Orthodox bloc which issued a statement denouncing "this attempt to change the marriage and divorce law" in "violation of the status quo on which the coalition is based." The NRP threatened to "take the necessary consequences."

Justice Minister Haim Zadok, speaking for the government, conceded that there was still room for improvement in the status of women in Israel but warned that the proposed bill was too far-reaching and divisive. Civil marriage and divorce do not exist in Israel where such personal matters are under the exclusive jurisdiction of the Orthodox rabbinical courts.

The system, inherited from the days of the British Palestine Mandate and the earlier Turkish rule which permitted each religious sect autonomy on religious matters, is part of the uneasy status quo that governs relations between the secular majority and Orthodox minority in Israeli politics.

It has come under increasing criticism from more liberal elements in Israel but the governing Labor Party has always found it expedient to perpetuate the status quo as the price of NRP participation in the coalition government and in order to avoid a "kulturkampf" in a nation that has been menaced by its neighbors since its inception while struggling with internal economic, political and social problems.

Battle shock victims still see psychiatrists

JERUSALEM (JTA) – One-third of the soldiers who suffered battle shock in the Yom Kippur War are still undergoing psychiatric treatment, according to an article in the professional journal **Medicine.**

The author, Dr. T. S. Adler of Beersheba, wrote that 20% of those now under treatment will continue to receive treatment for another year. He stated that most of the shock victims who received proper psychiatric treatment in field hospitals were able to return to the front within hours.

He said the number of Israeli soldiers who suffered from chronic diseases after the war was proportionately larger than in the American armed forces after World War II and after the Vietnam war.

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Senate subcommittee told

Strategic goal 'mutual'

WASHINGTON [JTA] — An economically strong and militarily secure Israel, with recognized and defensible borders, provides the best hope for Middle East peace and stability, Rabbi Israel Miller, chairman of the Conference of Presidents of Major American Jewish Organizations, told a Senate subcommittee here.

Speaking before the Foreign Relations Subcommittee on Near Eastern and South Asian Affairs, Rabbi Miller said that the "prevention of Soviet domination over the Middle East is a mutual strategic goal of America and Israel." He added that "an Israel stripped of geographic assets vital for its defence, an Israel economically weakened, would entail great risks for the United States."

Others who appeared before the subcommittee which is conducting a hearing on the "Arab-Israel Dispute — Priorities for Peace," included Arthur J. Goldberg, former U.S. ambassador to the United Nations, and Philip Klutznick of Chicago, a world Jewish leader and a former member of the U.S. delegation to the UN.

Sen. George McGovern (D.SD), chairman of the subcommittee, said at the outset that the Administration's reassessment of American policy in the Mideast "cannot be made by the executive branch alone. It is vital that the Congress accept its responsibilities in the determination of American policy." McGovern also stressed that the relationship between Israel, the Palestinians and the Arab states "is the most strategic" of the problems in the Mideast, "for unless the Arab-Israeli conflict is resolved, there is little likelihood that any other problems of the area will be."

Leave UN if Israel expelled, is urge

WASHINGTON [JTA] — Former Secretary of State Dean Rusk told the House International Relations Committee that "if the General Assembly were to repeat what it did last year with respect to South Africa and expel Israel, I think that the United States should withdraw from the United Nations."

Rusk, who served in the Kennedy and Johnson Administrations and is presently a professor of International law at the University of Georgia, testified at the committee's hearings on future foreign policy. He said that the new large majority at the UN causes him concern.

"I would hope that this large majority would not become so foolhardy as to destroy the very organization which gives it its place in the sun by destroying the basic charter and treating it with contempt," Rusk said.

He added: "I think we have to give these nations some friendly warning that if they are not careful they themselves may destroy the UN."

Syrians lauded war's atrocities

NEW YORK [JTA] — Shortly after expelling the Syrians from the Golan Heights in October 1973, Israel recovered the bodies of Israeli soldiers who, judging by the condition in which they were found, had all been murdered and mutilated after being taken alive.

The American Zionist Federation last week distributed a passage, in English and Arabic, from the official gazette of the Syrian government, Al-Jarida al-Rasmiya, dated July 11, 1974 and overlooked until now, which reveals the manner in which some of these Israeli soldiers were murdered by their Syrian captors.

In the course of a debate in the Syrian National Assembly in December 1973, the Minister of Defense, Mustafa Tilas, cited the following incident as an example of "supreme valor": "There is the outstanding case of a recruit from Aleppo who murdered 28 Jewish (Israeli) soldiers all by himself, slaughtering them like sheep. All of his comrades in arms witnessed this. He butchered three of them with an axe and decapitated them.

"In other words, instead of using a gun to kill them he took a hatchet to chop their heads off. He struggled face to face with one of them and, throwing down his axe, managed to break his neck and devour his flesh in front of his comrades. This is a special case. Need I single it out to award him the Medal of the Republic? I will grant this medal to any soldier who succeeds in killing 28 Jews and I will cover him with appreciation and honor for his bravery."

Arava developed by JNF

At Ein Yahav (situated in the Arava Region between the Dead Sea and Eilat), the Jewish National Fund is presently engaged in a project of developing 460 dunams of saline land unfit for agricultural purposes, by bringing good soil to the site from the nearby Gebel Hophira.

The project was undertaken as most of Ein Yahav's suitable land has already been used and the settlement's land quota must be completed. Each dunam of saline land is to be covered with 500 cubic meters of good soil, brought to the settlement at a cost of $[illegible] per cubic meter. All told, some [illegible] cubic meters of soil will be transported to the site in order to make the area productive.

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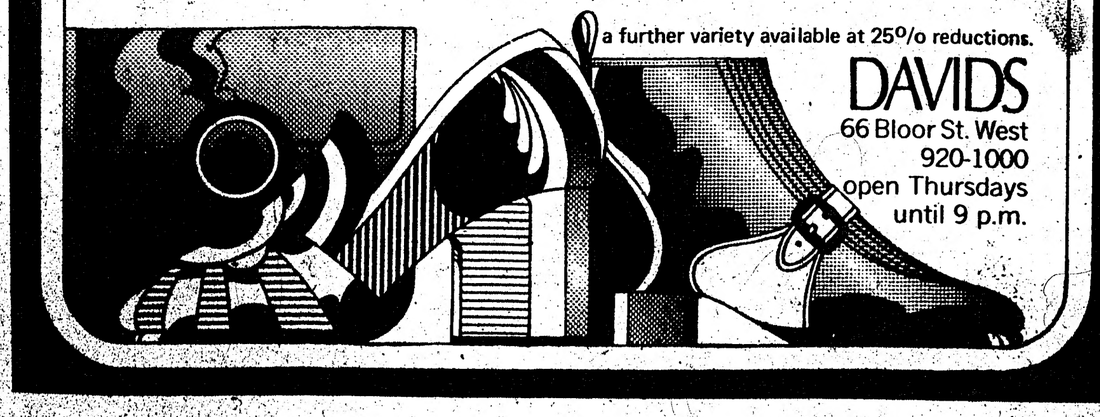
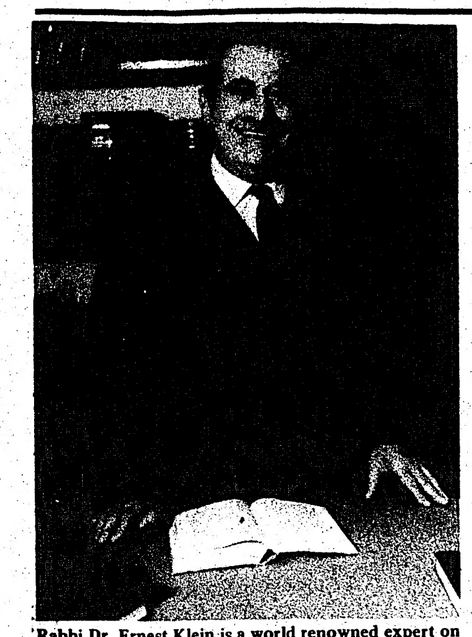


Dictionary took 18 years to complete

Rabbi's book 'greatest achievement of century'



Rabbi Dr. Ernest Klein is a world renowned expert on the origins of words. He knows 40 languages. (Boros)

By ELIZABETH WOLFE

TORONTO —

"A word fitly spoken is like apples of gold in pictures of silver." (Proverbs 25:11)

There is perhaps no more accurate assessment of the man himself than this inscription in **Klein's Comprehensive Etymological Dictionary of the English Language.**

In a ceremony held here recently by the Austrian Consulate, honoring the "greatest linguist of the century," Rabbi Dr. Ernest Klein, 76, was awarded the "Golden Ph.D." on the 50th anniversary of his promotion to the Doctorate of Philosophy by the University of Vienna.

The etymological dictionary, written by a Hungarian whose first language was Hebrew is, according to **Men of Achievement 1974** (International Biographical Centre of Cambridge, England), "regarded by numerous scholars as the greatest achievement of the century."

For Rabbi Klein, who knows 40 languages, the etymological dictionary, and the 18 years of research its completion entailed, were a natural outgrowth of his love of language.

"I wrote the dictionary because others did not," he said, his efforts requiring no further explanation.

"The development of words is like the development of any plant or animal. To look at words, they seem to be alive," Rabbi Klein said, explaining an undying fascination.

Working 11 hours a day, Rabbi Klein's drives and needs were not satisfied with the publication of the etymological dictionary in 1966. Having completed the world's first etymological dictionary of the Hebrew language, Rabbi Klein is presently writing an etymological dictionary, in both English and French, on medical terminology.

This dictionary will include not only a history of approximately 3,000 scientists, but a section on grammar as well, devised by Rabbi Klein, which will enable doctors and scientists to develop new terminology that is stylistically accurate.

Surrounded by books in various languages, only a few of them recognizable, Rabbi Klein speaks modestly of himself. He remembers, as a youth in Hungary, spending each vacation between classes learning a new language. He recalls travelling from Szatmar, his birthplace, to Austria, a little uneasy at the prospect of studying in a foreign country where he didn't know the language. He taught himself German during the few days' journey and, by the end of the year, "was the best pupil in the class."

With slight variations, the same story was repeated several times.

After studying languages, philology, and exact philosophy at the universities of Budapest and Vienna, he became rabbi of a congregation at Nove Zamky, a Czechoslovakian community destroyed during World War Two.

Deported by the Nazis in 1944, Rabbi Klein was taken to the concentration camp Allach-Dachau, where he remained until 1945. He later learned his father, two of his three sisters, his wife, and his only son had been killed at Auschwitz.

Convalescing for a few years after the shock of the Holocaust, Rabbi Klein decided "to leave Europe at the first opportunity." He served as rabbi of the Congregation Rue de Montevideo in Paris for a brief period, and in 1951, with his only remaining sister, came to Canada.

Rabbi Klein is presently rabbi to the 100 Orthodox Jews of Ben Yitshak Synagogue in North York. He lives, with his "guardian angel" sister, Elizabeth, in a modest home above the synagogue.

Rabbi Klein's interests are as diversified as life itself. "Language", he said, "is the easiest way of studying the development of history, mathematics, of any subject."

"Subject — do you know what that means?" he asks, interrupting his own conversation. "Sub — down, ject — throw, literally, throwing down," he explains.

Jotting notes on the corner of an envelope protruding from under the books and notes that cover his desk, Rabbi Klein inquires: "You did not study mathematics — do you know, for example, that the logarithm of zero is negative infinity?"

Rabbi Klein offers such "tidbits" merely as evidence of the extent of his knowledge; as he says, "seeing is believing. You will hardly find a question that I could not answer."

The tables are rapidly, and repeatedly, turned, as Rabbi Klein asks the interviewer; "Tell me about yourself, what do you study, what are your goals?"

The answer "I study history" seems a little presumptuous, and it is, as the rabbi embarks on a short treatise of the death of the Virgin of Orleans. And to respond that my goals "are as yet undecided" evokes shame, if not guilt, in the presence of one who has achieved so much.

It is truly a testimony of our times that a scholar such as Rabbi Klein, who lives quietly and humbly, asking little recompense for his labors, is unable to publish his latest work. Although he believes he would "have no trouble publishing" his dictionary elsewhere, Rabbi Klein has not found a sponsor in Canada.

"I would prefer to publish it in Canada, and try to give this book to the country which has become my second country." Not appearing particularly concerned, he added: "It is not my loss, it is theirs (Canada's)."

Speaking of himself, Rabbi Klein will only repeat what others have said of him. He points out a citation, hanging on one wall of his library, from the City Council of Toronto, and another from the province of Ontario, presented to him in recognition of his work.

"Not one rabbi, or Jew, would have received two such certificates as I did."

However, Rabbi Klein has not received the recognition and acknowledgment of his work that is due him. According to his pupil, Max Goody, he deserves a Pulitzer Prize.

Rabbi Klein is more than a fascinating personality, more than a unique erudite figure. He is a dedicated scholar who has made an unequalled contribution to broadening the horizon of man's knowledge.

Two Jews elected in Saskatchewan; Spivak openly challenged in Manitoba

By A.J. ARNOLD

WINNIPEG —

Norman Vickar, son of an Edenbridge pioneer, was elected as the NDP member for Melfort in the recent provincial election in Saskatchewan, and Ralph Katzman was elected as a Conservative in Rosthern. This means that there are now Jews sitting in every provincial legislature in Canada from Quebec through to British Columbia.

In four of these six provinces there are one or more Jews in the cabinet. This will likely increase to five in the near future as it is reported that Norman Vickar, who was the mayor of Melfort, may be in line for a Saskatchewan cabinet post.

Three Vickar brothers, Louis, David and Sam, were among the original homesteaders at Edenbridge when that colony was founded in 1906.

Norman Vickar, one of Sam's sons, has also been the recognized leader of the Melfort Jewish community and has been active in the Zionist Organization of Canada and in Canadian Jewish Congress. His election to the Saskatchewan legislature comes at a time when the number of Jews in Melfort has dwindled to the point where it is no longer a viable community and the synagogue is about to be sold.

Vickar and Ralph Katzman are the second and third Jews to win seats in the Saskatchewan Assembly. When the Liberal Party was in power in that province under Ross Thatcher, Sam Asbell was a member of the government caucus.

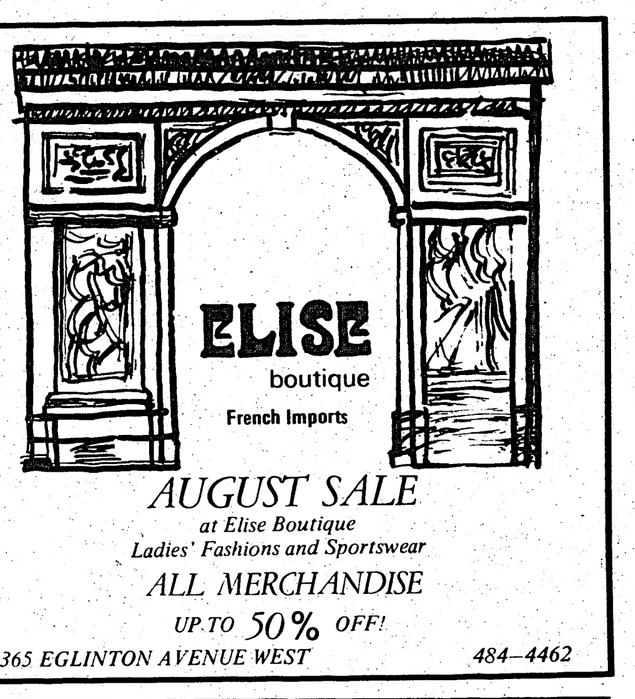
Meanwhile, the political pot is stirring in Manitoba and Opposition Leader Sidney Spivak has now been openly challenged for the leadership of the Conservative Party by Stirling Lyon, who was attorney general under Conservative Premier Duff Roblin. Although Lyon is not at present a member of the Legislature, he is favored to take the Conservative Leadership from Spivak at a late fall convention. The Manitoba Conservatives recently won two by-elections and they feel they are on the road back to government power.

The extent to which Spivak's Jewishness affects his ability to remain as leader continues to be discussed. It is felt, however, that **Maclean's** magazine was exaggerating the situation when it headlined a recent article by Heather Robertson "It Doesn't Help to be Jewish in Manitoba."

Given an indeterminate factor of anti-Semitism, which does exist in Canada, the same statement could be made about any province. But Heather Robertson was referring specifically to Manitoba politics and here it can be shown that being Jewish doesn't stop people from winning election to the Legislature. There are still four Jews in the Manitoba House. Moreover when Isy Asper was leader of the Liberal Party, he actually won personal election twice even though his plurality was so small in 1973 that a controverted election action resulted. Asper decided to resign rather than prolong the court action.

Charles Huband, Asper's successor as Liberal Leader, was defeated when he ran against Sidney Spivak in 1973, before he became leader. He lost for a second time in the recent by-election.

Sidney Spivak's River Heights constituency in Winnipeg south has returned a Jewish Conservative as MLA in every election for the past 15 years. In Winnipeg North, Saul Cherniack has held the St. John's seat since 1962. In 1966, Sidney Green took over the Inkster seat held for many years by the late Moishe Gray, and Saul Miller has been the member for Seven Oaks since 1966. Each of them won an absolute majority in the last general election.



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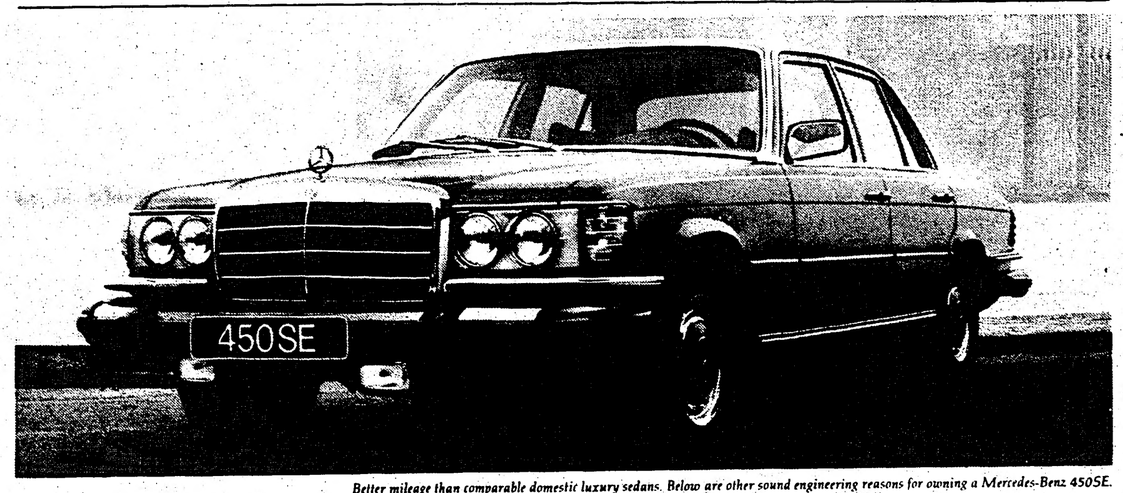

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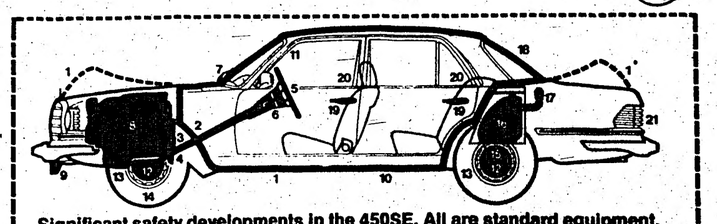

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Disgraceful resolution

Long a champion for women's rights, yet Zionism denounced at conference

Zionism has always championed women's rights, a fact which makes all the more ironic the masterminding by Arab delegates of a resolution which denounced Zionism at the International Women's Year world conference in Mexico City. Ironic, because Arab women have never enjoyed any significant role in their native lands, yet they found it possible to convince the delegates that Zionism is their enemy.

Charlotte Jacobson, chairman of the American section of the World Zionist Organization, was an eye-witness of the politicking which resulted in the passage of the resolution. In an article captioned **The Female of the Species,** (more deadly than the male?), she says the condemnation of Zionism adopted with the enthusiastic support of Third World nations is on a par with some of the worst efforts of the United Nations General Assembly.

Long before women's lib became a popular cause, the Zionist movement was campaigning for full equality for women in all spheres of activity, and this knowledge could not have been unknown to the various delegations at the conference. Yet enough of them were swayed by the vicious propaganda to vote with the anti-Israel bloc and push through a disgraceful resolution. The Mexico City conference began with high hopes for enhancing the quality of life for women everywhere, but it had not proceeded very far with its agenda before it was apparent that here, too, Israel's enemies were ready and waiting to do their dirty work.

A familiar argument put forward by leaders of the movement to obtain a better deal for women is that their sex would do a lot better than the males in running affairs. Maybe, but the Mexico City conference which brought together women from all part of the world, was a poor advertisement for the claim.

The anti-Israel resolution — thinly disguised by the use of the convenient word Zionism — was not the only shabby incident. Mrs. Jacobson concedes that the squabbling and the trading of insults among some of the delegations were inevitable in so large a gathering, but, she asks: "Was it necessary for Mrs. Sadat to refuse to meet Mrs. Rabin? ...Would a handshake have been construed as treason to Arab inspirations? Reasonable people would have seen it as an act of courage."

When Mrs. Rabin rose to speak, the Arab-Soviet bloc rose and left the conference, and Mrs. Jacobson's comment was that "they were simply demonstrating their ability to outdo the behaviour of their menfolk at the United Nations..."

There will be another women's conference five years from now. Let's hope the delegates at that get-together will find it possible to give real meaning to the word sisterhood. Their menfolk haven't done much about brotherhood.

Any excuse used

Tax employees' 'shame allowance' sparks demands by civil servants

Israeli income tax employees started it all when they asked for a special "shame allowance," arguing that they deserved monetary compensation for being treated with disdain by other citizens. The government, convinced by their argument or fearful that they would stop collecting taxes, granted them the requested allowance.

No sooner had a settlement been reached with the taxmen than did other civil servants begin making similar demands. Each group had, or dreamed up, a justification for a special allowance; their offices were overheated or underheated, their jobs were dangerous or boring — any excuse would do.

Meeting resistance from the cabinet, which fears a general round of wage increases disguised as "special allowances," civil servants have retaliated by taking limited strike action. Ministry of Health employees, for example, are now refusing to issue International Certificates of Vaccination, vital to the many Israelis who plan to vacation overseas this summer. Railwaymen are keeping trains behind schedule, while meteorologists have stopped providing weather forecasts. As a result, radio newscasters solemnly inform us each evening what the weather will be like next day in London, Moscow and New York, but not in Jerusalem, Tel Aviv and Haifa.

While Knesset members have criticized demands for special allowances they do so with a certain measure of self-consciousness, for MKs themselves receive more in the form of allowances than they do as a direct salary. This stems from the fact that Israeli parliamentarians, loath to set a "bad example," decline to vote themselves a reasonable wage. Thus they average only IL 1,800 ($300) a month in take-home pay, less than top officials in Government, not to speak of private industry. This is supplemented by another IL 2,300 ($390) a month in allowances, which permits them to provide for their families adequately, if not luxuriously.

Even worse off are Israeli judges who earn, on the average, less than Knesset members and, unlike the parliamentarians, are specifically prohibited by law from supplementing their incomes by doing outside work. This has created great dissatisfaction among them, but so far they have not created a fuss publicly. However, they might eventually be forced to employ more forceful tactics. "It's all very well," a judge explained, "to have so much prestige, but we also need a good deal more money to pay our grocery bills and occasionally buy a new suit of clothes. Otherwise, we might have to trade our prestige for a 'shame allowance'."

A letter from Israel

The addition of Rachel to family brought joy to Israeli household

By ARTHUR GARMAISE

AND RACHEL WAS BEAUTIFUL AND FAIR TO BEHOLD...

[Gen. 29:18]

Our home has acquired a special fame in the neighborhood; our neighbors stand in awe. Our collective obsession is a 100-pound girl; by name, Rachel. Because of her, we better appreciate the Bible: why the heart of a Jacob would beat faster at her footstep; why he would have held his breath until her slim young silhouette appeared in the doorway. We feel the same way.

Arthur Garmaise

Other, more serious, things should be preoccupying our friends; Israel in mid-1975 is frankly unsettled. Economically, a new income tax system waits, like a sprinter, ready to lurch forward at the crack of the deadline — with no one to know how deep its cleats will dig; politically, Rabin's peace hopes as he returns from Washington are much as when he left Jerusalem — indefinite; even atmospherically, the sunny summer mornings of Tel Aviv have, of late, been plastered by an unfamiliar, hovering, pre-noon haze. There is nothing quite clear and sharp — except for Rachel.

She lifts the weight from the day; our hours take wings. Her slightly buck-toothed smile is a thing of beauty; her narrow young shoulders swing confidently and gracefully through our home; to see them in motion is to feel the warm glow of hearing a Schubert lied.

Why this joy? Because today she became a living legend. For millenia this land has echoed to the prayers for a second coming. The disappointed ages have worn to a frazzle the hope that such an event would really happen in Israel. But it did, today, and the hushed housewives, leaning over their balconies, saw the miracle with their own eyes. A new housemaid had actually kept her last week's promise. Our Rachel reported for work this morning — for the second time.

Female awareness has grown

Judaism feels positive effect of feminism as desire for parity brought to religion

By ELLIE TESHER

The feminist movement is having a positive effect on Judaism. This is the opinion expressed by a cross-section of synagogue leaders, rabbis and professional workers in Jewish life, viewing its impact on today's Jewish female.

A Hillel study in the U.S. shows Jewish co-eds, spurred by the feminist movement, adopting traditional male roles at campus services. The survey showed an increasing trend over the past 10 years in which co-eds are counted in the minyan, serve as cantor, and read from the Torah.

Some women's groups were found to exclude men from their services, and to have revised the traditional prayer book to "speak to us as women," bringing out "the distinctly female aspects of God." At an all-women's seder, the Haggadah had been rewritten to cite the role of Jewish women in the Exodus.

A search for examples of a similar trend in Toronto revealed a positive interest and some advances in women bringing the feminist desire for parity to religious worship and ritual. For Toronto co-eds, however, there has been only sporadic activity aligned with the Jewish feminist movement of the U.S.

Both University of Toronto student, Isabella Meltz, and Hillel director Ben Mayer, attribute the lessened activity, to what they call "basic differences in the Toronto community" rather than to potential interest.

"Less than 10% of U of T students are campus-based and uninhibited by parental influence in affirming their own style in religious worship and ritual," says Ms. Meltz.

She reports a general awareness of individual females, asserting their desire to make a kiddush or a moitzie at Sabbath services. She was able to draw attendance of 150 co-eds to a Jewish women's symposium, though, according to Ben Mayer, major concerns centered on the normative questions of marriage and divorce rates rather than on taking radical action to change the status quo of religious practices.

The recently-graduated Ms. Meltz has attended three U.S. conferences of Jewish feminists. She hopes "to help Toronto women get together to learn Torah, form minyans, conduct all-women services, and survey synagogue attitudes on the subject of women's participation in religious procedures."

The fledgling Jewish Students' Federation of York University has seen some

Henrietta Chesnie

by-products of feminism, reports its director Lou Garber. Women are demanding more of a role in organized campus life; Garber cited the examples of a woman student president of JSF and another of the UJA Students' Campaign. Demands for equality are limited. Garber also reported the acceptance at one service of the Orthodox mechiza (physical separation between men and women).

"People, not traditional laws, have created the problems that have kept Jewish women from equality," is the opinion of Rabbi Sandy Sasso of Manhattan, the first Reconstructionist woman rabbi.

In Toronto, Mel Olsberg of Holy Blossom Temple agrees that women could have had some of the same rights previously, but that today's awareness is encouraging them to take advantage of them now. "It helps women to step forward when there is a woman president of the congregation," says Olsberg.

Henrietta Chesnie, the first woman to be president of Holy Blossom, or of any major synagogue in Canada, feels that women are reacting very positively to feminism. "Women who care, want to be part of the thrust. At Holy Blossom we're called to the Torah and form part of the minyan. In Reform Judaism, women have helped to write new services," reports Mrs. Chesnie.

Although there are more single women members than ever before at Holy Blossom, Olsberg feels this fact is mostly related to the success of its affiliated Gemini Singles Club. There has been a change in the Temple's unit of membership, however, whereby the traditional term of reference was "family", women can now be the head of the family unit for purposes of signing membership applications.

"The feminist movement has had a definite impact in causing women to examine their role in the synagogue," is the assertion of Dr. Barbara Landau. A member of the Ontario Status of Women Council, Dr. Landau's expertise as a psychologist and feminist has brought strong advocacy for women's rights to equality in the synagogue, to her role as chairperson of the Temple Emmanu-el social action committee.

Her committee is presently monitoring textbooks, seeing through education that little girls have totally unrestricted opportunities with regard to role types. "We are looking at the implications of Mom and her daughter making the meal while the men go off to synagogue," says Dr. Landau.

Temple Emmanu-el boasts a woman chairperson of religious practices, and what Dr. Landau terms an "openness of attitudes; things are coming without a fight." The temple's director of education, Roz Garber, is bringing Jewish women professionals working in a Jewish milieu, such as herself, to speak to students at the post bat-mitzvah age level. Ms. Garber points out that Reform Judaism has recognized women in the Rabbinate.

Rabbi Arthur Bielfeld of Temple Emmanu-el spoke to **The Canadian Jewish News** with great enthusiasm for the growing interest of Jewish women to receive equality of function in the ritual of Jewish life. The rabbi stated, "There is an inevitable relationship between a woman's increased involvement in economics and the willingness of society to accept her leadership."

What about the woman raised in traditional Judaism who feels the pull of feminism and its call to egalitarian practices for both sexes?

The Hillel study cited women's groups at Boston and Brown Universities who conduct their own services that are Orthodox-oriented.

In 1972, Dr. Trude Weiss-Rosmarin, who has been called one of the most learned Talmudists in the world, spoke in Toronto

Dr. Barbara Landau

Bea Hoschander

of Ezrat Nashim, a group of Jewish women who came together "because of a deep commitment to being Jewish women...who believe that acknowledgeable change can be effected within the traditional framework."

Maryon Kantaroff, an outspoken non-Jewish feminist has said that religion and the feminist movement are "a contradiction in terms," while Esther Greenglass of York University terms Judaism "a very sexist religion." The Orthodox and Conservative movements try to keep women in their place, asserts Ms. Greenglass. Even if their women respond to feminism, they deny it, out of an insecurity about challenging tradition. Ms. Greenglass believes that even among Orthodox women, the feminist movement has created insidious changes, drawing women out of their homes more and more.

Bea Hoschander, wife of Rabbi Henry Hoschander of Shaarei Shomayim Synagogue, says that Orthodox Jewish women were "liberated" thousands of years ago and don't feel the crush of feminist demands on them. She spoke of Yavnah, an international group of traditional young women of the highest intellectual calibre, who fought off the influence of the feminists.

Mrs. Hoschander feels that "each of us is fortunate to be born what we are." She quotes Eleanor Roosevelt with reference to the subject of women's dissatisfactions: 'don't curse the darkness, but rather light a candle.'

Mrs. Hoschander finds that in Orthodox home life, roles between men and women are often interchangeable. The home is so basic to the Orthodox male that he is usually extremely capable and helpful in it. She points as an example to the law that the husband must assist before the Sabbath to usher it in and to bid the Sabbath farewell.

This CJN reporter found it very difficult to receive information from active feminists who were Orthodox in their religious practices. Such women were difficult to find, and when reached, were reluctant to communicate with the newspaper on this subject. It would be interesting to hear from women of these dual persuasions as to how they see their feminist beliefs affecting their attitudes to their functions as Orthodox Jewish women.

Communist Diaspora Jews under attack by Moscow for criticizing anti-Semitism

By BEN KAYFETZ

The Jewish sections of the international Communist movement in the United States, Canada, France, Israel, Argentina and elsewhere are under severe attack by the official Party — and with a heavy heart the **Vochenblatt** columnist-editor tells the story in a recent edition of the latter periodical.

In a tone of intense embarrassment, Ishike (a pseudonym for Joshua Gershman), asks plaintively why this witch-hunt has been loosed against the sister-paper, Morning **Freiheit,** which has been holding high the banner of Communism in the tradition of Morris Winchevsky and Moishe Olgin. He admits the attacks began back in 1968 (the same year significantly, though he doesn't mention it, that Gomulka started his onslaught on the "Zionists", all of whom were life-long Communists).

Though the **Vochenblatt** is quick to injustice, and prides itself on its strict discernment of injustice, it admits it kept silent in this case even though the attacks became wilder and wilder and utterly beyond the limit! Still the **Vochenblatt** says it remained silent — a strange confession when one realizes how eager this paper is to attack the Canadian Jewish Congress and other Jewish bodies for not reacting quickly enough or loudly enough to iniquities and evils in our society!

Not long ago, Herb Aptheker, a noted Communist spokesman, was pulled out as a "big gun" to "do a job" on the **Morgen Freiheit,** a paper that has earned its spurs in the hierarchy of Communist chivalry. The **Vochenblatt** writer admits he was "covered with shame" on reading Aptheker's attack. But, he continues, "we were still silent."

The Freiheit's sin was that it attacked what it perceived as a clearly anti-Semitic article in a periodical called **Agoniak,** a publication of Pravda.

The question asked by the foreign Jewish Communists (i.e., those outside of the USSR) was a rather valid one. George Lewis, writing in the **Canadian Jewish Outlook,** an English language monthly close to the UJPO, asks: "How can anti-Marxist, anti-Leninist racism be allowed to appear in Soviet publications? We know that Soviet citizens who are accused of spreading anti-Soviet ideology are judged and when found guilty are sent to prison. Are we to assume in considering the freedom enjoyed by the Kitchkos, the Yevseyevs, and the Zhukovs that the anti-Semitic writings of these persons are considered by responsible Soviet authorities as being in harmony with Lenin's ideology?" Lewis continues: "Why aren't these writers brought before the Soviet court of justice along with the editors who give them space?"

Gershman observes that there was a time when merely using the offensive word **Zhyd** (kike) was enough to warrant a jail term. But now under the guise of anti-Zionism, anything goes!

A "Jewish Commission" of the Communist Party in the U.S. has attacked the **Freiheit** as a "self-styled" progressive organ.

The whole affair is very sad. The editors and leaders now under attack are not fledgling converts of uncertain loyalty. They are men who have grown old in the service of the Communist Party, who have survived countless purges and expulsions, who have accepted every twist and turn in the party line, however embarrassing and tortuous, who have faithfully denounced the renegades and turncoats like J.B. Salsberg, Sam Lipshitz and Morris Biderman, who left the party. Those now under attack from Moscow have themselves consistently defended the essential justice and rightness of Moscow and its policies, staying inside the party and refusing to desert it in its time of need. In short, behaving like disciplined soldiers.

But having stuck with the party through thick and thin, they have nonetheless committed a fatal error; they criticized articles in Soviet sources as being anti-Semitic and for this have brought down on their heads the wrath of the party bureaucrats. This applies to the bulk of identifiably Jewish groups and organs associated with Communism: the **Freiheit** in New York, the **Vochenblatt** and **Canadian Jewish Outlook** in Toronto, the **Nele Presse** in Paris, the **Freie Shtimme** in Buenos Aires and **Freie Yisroel** in Israel.

What seems to be happening in the Communist "diaspora" is what happened long ago in the Soviet Union and in the last seven or eight years in Communist Poland — that any Jews however loyal and servile in their Communist devotion and however unblemished their record of Communist action, are forever suspect unless they accept unquestioningly the humiliation and degradation of denouncing all other Jews **per se** and by implication, themselves.

Mr. Kayfetz is executive director, Canadian Jewish Congress, Central Region.

Civil and religious courts poised for clash over divorce certificate prohibiting woman wedding lover

By NECHEMIA MEYERS

REHOVOTH —

A full scale clash between Israel's civil and religious courts is in prospect over a divorce certificate issued by a religious court, in which it is stated that the divorcee is prohibited from marrying the man who is the father of her child.

The jurisdiction of religious courts (Jewish, Christian, Moslem and Druze) over matters of personal status is not in question. Under Israeli law, which follows the precedent set in Palestine by the Turkish and then by the British authorities, marriage and divorce are handled exclusively by religious courts, where, in the case of Jews, the judges are rabbis.

Thus when a Negev couple last year decided to seek a divorce, they naturally turned to the Beersheba Religious Court. The divorce was granted, and there the matter would have ended had not the judges learned from the woman involved that she was bearing the child of a man other than her husband. Under Jewish law, this left them no alternative but to rule that, as an adulteress, she could neither remarry her former husband nor marry the father of her unborn child.

While the rabbinical judges had a right to make this ruling, according to a subsequent decision of Israel's Supreme Court, made in response to an appeal from the divorce, they had no right to record it in the divorce certificate. The only purpose of such a document, the secular court declared, was to testify that the divorce had taken place.

In point of fact, the whole controversy is academic, because no matter what is written on the certificate, no rabbi will now marry "the adulteress" to her lover, a man with whom she and her child are now living.

But the religious court judges, backed by Minister of Religious Affairs Dr. Yitzhak Raphael, still refuse to rescind the restrictive clause. Should they persist in their refusal, even if the Supreme Court turns down an appeal for a reversal of its earlier ruling, Israel may be in for a very nasty conflict between civil and religious authorities.

Women libbers regard the case as yet another proof of the anti-feministic bias of Jewish religious law. "A married man," one angry liberationist this week fumed, "can publicly admit having an affair and then, if he wishes, either remain with his wife or marry 'the other woman' (if she herself is unmarried). However, should a married woman be discovered committing adultery, her husband will be granted a divorce and she will never be permitted to marry her lover. Those are the rules of the game: one set for a husband and another for a wife."

A Jerusalem rabbi (with a Ph.D.) has, on the other hand, defended the tendency of Jewish law to treat adultery by a married woman much more seriously than adultery by a married man. "A woman's biological and psychological makeup," he explained, "precludes her from having a casual affair. But when a man has sexual intercourse with a woman, this doesn't indicate that he has any special regard for her. More likely, his disgraceful behaviour is simply evidence of a temporary surrender to his baser instincts."

Other religious Jews, while supporting the basic validity of Jewish law, nevertheless berate Israeli rabbis for failing to correct its bias against women, which is no longer acceptable in contemporary society. One of them wrote last week: "Our sages insisted that "the laws were made so that man could live with them."

"Contemporary rabbis must show that the term 'man' means 'woman' as well," he concludes.

Opinion

Letters to the Editor

'View of ourselves as isolated needs re-examination'

Dear Editor:

I have waited for a final decision by the Canadian government before replying to your lead editorial of July 11 — "Decision to admit PLO to Canada an affront to our sense of decency."

Your eagerness to assume the worst expressed a sentiment lodged deeply in the Jewish psyche and unfortunately justified by much of Jewish history. We often see ourselves as isolated in a world uniformly hostile to Jews, the Jewish sense of morality and the Jewish state.

Many of us cling tenaciously to this 'world view' almost with a sense of masochistic pleasure, and our history is replete with periods when our worst fears have been exceeded by events.

We have now witnessed an act by the government of Canada, and supported by both opposition parties, which does not fit this Jewish 'world view'. How do we explain to ourselves a decision by our government which can only be viewed in moral terms and which entails considerable risks to major thrusts of Canadian foreign policy? Canada has always cherished its position in the UN, regards itself as a potential bridge between the developed West and the Third world, and hopes to have extensive trade and financial dealings with the oil-rich Arab states.

And what were the arguments opposed to these imperatives of Canadian foreign policy? Certainly the government was not beguiled by the Jewish vote which plays an insignificant part in all, but a very few constituencies in Canada.

The plain and simple truth is that the moral issues as presented by the Jewish leadership amongst others, determined the policy of our Canadian government.

It is my hope that our Jewish community can learn from this experience and the successful efforts of its leadership. For we must always remember that Israel will need the most effective political support possible in the very trying years ahead.

It is worth noting the two very strong affirmations of support of Israel that were embodied in Mr. MacEachen's statement of July 21. It is unfortunate that none of the daily newspaper accounts reproduced the total statement, or even the parts that have to do with Israel's right to be represented in the UN and to live within secure and recognized boundaries.

If we are to be honest with ourselves, we must admit that this forthright response by the government was unexpected by our Jewish community and most of its leadership. We should ask ourselves why we were surprised.

The time has come to re-examine our 'world view' to see whether it is consistent with reality in Canada and whether it is not an impediment to effective political action in the environment in which we live. Surely it is not helpful in dealing with government if we continually assume that they listen to us only to find rationales for decisions adverse to Jewish concerns.

We can never forget that anti-Semitism is not dead, even in Canada, but this should not blind us to the substantial reservoir of goodwill towards Israel and our Jewish community amongst the people of Canada and its political leadership.

The underlying sentiment of many Jews that we live amongst an unfriendly people who would be satisfied to sacrifice Israel for tangible political and economic benefits simply does not square with reality.

We should be confident and secure in the knowledge that our values of morality and justice are shared by the vast majority of our fellow Canadians. The Canadian sense of decency will always be offended by the threat of economic blackmail and the use of terrorism against innocent civilians.

As one who has been involved in the recent effort to bring the Jewish moral dimension to the attention of our government and other Canadian leaders, I can tell you that, almost without exception, our Canadian leadership responded with sensitivity and sympathy to the vital concerns of Canadian Jewry. We should realize that the disproportionate contribution we have made to all aspects of life in this country has earned us the respect of our fellow Canadians, and that we are listened to when we speak. The time has come for us to know that we can participate as equals in the Canadian political process and we should have no fear of taking forthright positions on Jewish or other humanistic and human rights issues.

For we must understand that we have an opportunity in Canada which I believe to be unique in the history of Diaspora Jewry. We do not just have the freedom to assimilate, or even to live in separate ethnic enclaves, but we are able in this country to build a strong and viable national Jewish life within the mainstream of Canadian life and in the context of a multicultural society. We are being encouraged to contribute from the depths of our Jewish historical experience to the enrichment of Canadian society.

Those who count themselves as leaders of our Jewish community must now exercise the responsibilities of leadership and encourage our community to grasp this historic opportunity.

Milton Harris.

Mr. Harris is chairman, Canadian Jewish Congress, Central Region.

Dear Editor:

I would like to give my utmost support to Mrs. Helen Goldenberg and her views on the Canadian Jewish Congress Committee on kashruth. The Va'ad, the official kashruth body of the Congress, is a totally undemocratic and dictatorial group. It could be another **Watergate!**

I was a member of the consumer panel on kosher foods and I would like to voice my disapproval of the way the women on the committee were treated. We were, at first, pampered and cajoled, then later, ignored with the hope we would forget the whole mess.

Well, we haven't forgotten! We, as Jewish members of the Toronto community, support **financially** the official body of the congress — and we deserve to know what the Va'ad (the kosher committee) is going to do about our recommendations and our grievances.

Etta Clavir,
Toronto.

Two members of the Haganah hiding a cache of hand grenades in a Tel Aviv tannery. The Haganah, the underground military organization of the yishuv in Palestine from 1920–1948, was formed for self-defense by settlers concerned about growing Arab raids.

Haganah's exploits assured prominent place in history

By ROCHELLE CARR

TORONTO —

On August 1, 1939, a group of tense-faced men reiterated their arguments to Levi Avrahami that the plan would work. Avrahami was an area commander in the "illegal" Haganah. The plan was to blow up the 60-ton Sinbad II, a British ship that had been most effective in preventing Jewish immigrants from slipping into Palestine.

The successful completion of the operation would add another chapter to the daring, imaginitive and often turbulent history of Haganah.

Since Haganah evolved in the 1920's from Hashomer, (a watchmen's association to protect Jews, particularly in the outlying areas) the events comprising its history and the stories about the men and women involved in the missions to save Jewish lives makes more exciting reading than the most imaginative fiction.

As a result of its members' exploits, names like Yaacov Dori, Shaul Avigur, David Shaltiel, Yigal Allon, Moshe Dayan, Yitzhak Sadeh, Eliyahu Golomb and Yisrael Galili would be given a prominent place in Jewish history.

Through the efforts of men and women of Haganah, outlying kibbutzim would be afforded some protection. Ma'apilim ("illegal immigrants") would escape the barbarity of Nazism for the land of their forefathers and, despite increasing British animosity, the British war efforts would be strengthened by Haganah men and women who volunteered for missions behind enemy lines. (On one such mission into Syria, Moshe Dayan would lose an eye.)

But not all plans were to be executed with complete or even partial success. When in late 1940, the British decided to deport over 1,900 Jewish "illegal immigrants" on the Patria, Haganah decided to damage the ship enough to delay its departure as well as to call attention, once again, to the plight of the suffering souls on board.

Haganah miscalculated. The explosion on board caused damage so extensive that not only did the ship sink, but also one British policeman and 250 Jewish immigrants lost their lives.

Despite many setbacks, Haganah slowly became stronger by securing arms through a variety of ingenious means. Until after the state was created, enabling direct purchases from willing countries, Haganah resorted to buying from blackmarket operators, permanently borrowing from British arsenals and, eventually, producing various arms in their own secret workshops.

The last chapter of Haganah occurred on June 27, 1948, when the Israel defence forces officially took her place.

No greater legacy could Haganah leave the land for which she fought than the courage and philosophy of her members. What they helped to create, her offspring, the Israel defence forces, would henceforth defend with equal courage and imagination.

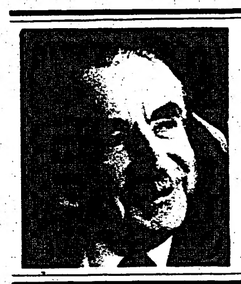
ask the rabbi

Psalms recited during Elul to bring favors in New Year

1. Why is it customary to recite many of the Psalms during the Month of Elul?

The month of Elul, being the last month of the Jewish calendar year, is the period before the Jewish New Year, Rosh Hashanah. It is thus customary to seek all means of petitioning the Almighty for those things we look forward to having for the New Year. In times of crisis and concern, the Psalms have always been the best vehicle of expression. Thus, many practise the custom of reciting the Psalms in the synagogue during the month of Elul.

Israelis retain sense of humor



By J.B. SALSBERG

The present is unusually crucial for Israel. As a result all of us — and not only Israelis — are gripped by an extraordinary tenseness. But, despite it all, the Israeli community, long accustomed to crises, seems to proceed with its own peculiar pattern of daily life. This unique pattern includes the life-sustaining ability to laugh at its own foibles and peculiarities even in the midst of grave crises.

It, therefore, occurred to me that after weeks of extreme tension on our own home-front — and in the midst of summer, at that — it would be well to relieve our own taut emotions by presenting a few Israeli items that brought smiles and chuckles to our people in the embattled Jewish state. I assure you that this won't undermine our profound concern for Israel's present and future.

1. Israel's private naval battle in the Mediterranean.

Some 67 employees, working at the oil-port of Ashkelon, went on strike early in June. Both the port authority and the Histadrut (the Israeli trade union organization) branded the strike as illegal and/or unauthorized. The strike effectively halted the filling of oil tankers with the oil that is brought by pipe from Eilat. The port authority applied to the labor court in Beersheba for an order to force the men back to their jobs. An order was issued but the strikers ignored it.

When the police wanted to serve summonses to the strikers they couldn't find a single one of them. At their homes the wives claimed that their men just disappeared, deserted and they had no idea of their whereabouts. Bad. So the police went on a searching expedition and learned that strikers "borrowed" a few smaller port vessels and were well established miles away from shore. From their high-sea safety the strikers kept in touch with the police, the public, the press etc. via their ship-to-shore communication system. They issued regular communiques, messages and challenges while the police stood helplessly on shore with the summonses in hand.

Israelis, though unhappy with the strike, laughed uproariously at the antics of the strikers. The police decided on a showdown and dispatched a flotilla of police vessels to bring the rebel fleet home. A battle of pushing, shoving and ramming took place. The port workers proved far superior to the police in that Mediterranean battle. They damaged a police ship and the law and order fleet was forced to retreat in disgrace.

When the police succeeded in rounding up a few strikers, who attended to the secret supplying of food, water and oil to their front-line comrades, the arrested men promptly went on a hunger strike. This news was dispatched to the rebels on the high seas and the latter promptly issued a communique stating that they are in full sympathy with the hunger strikes and that they themselves, as an act of solidarity, are also beginning a hunger strike...

Well, it went on like this for 21 days and the rebels, hard-pressed by the Israeli trade union leadership, capitulated. They lowered their rebel flags and sailed to shore where their enthusiastic supporters, their bitter detractors as well as the police received them. The hilarious spectacle was over.

More of such oddities from Israel another time, since I ran out of space. In the meantime: Shabbat Shalom to all of you.

One should remain boss over his own money instead of the money gaining control, says rabbi

By RABBI MEIR GOTTESMAN

Parshat R'ay

Kee lo yechdal ha'evyon mee'kerev ha'aretz...for the poor shall never cease out of the land...

When you don't want to do something, there's always an excuse...

Once a charity committee came to a wealthy miser for a donation. "I'm sorry, gentlemen," he said, "but I have a desperately poor brother who I have to help..." A few days later the poor brother came to the committee for money — it seems the miser didn't give a penny. The committee went back for an explanation. "Don't you understand," he explained, "I have a brother who I'm supposed to support and I don't — you expect me to support strangers?"

A Jew should be boss over his money — not his money boss over him. Consider... when the Jews visited Jerusalem, G—d said, "rejoice before the L—rd, you, your sons and daughters, your servants and maids — and the Levites, because they have no portion in the land..."

But it's strange... If the Levites have no portion, is that what they were supposed to be so happy about? But the Ribono shel Olam said, "sure they don't have any real estate or factories, but on the other hand they don't have the headache of always running to lawyers and accountants and people to fix the furnace, either. Instead, the Jews should support them, so their minds can be clear to serve G—d...and what greater rejoicing is there than that..." (Ohel Ya'akov)

The greatest trick, though, is to live in the real world — and still have your heart open to others. Especially when it comes to charity, we're not doing anyone a favor except ourselves... Whenever a poor man visited Rabbi Simcha Bunim of Pashischa, he would give him money twice — when he came in, and when he left. His disciples asked him why.

He told them — "listen, G—d commanded us to help the needy, **'v'al yairah l'vavecha b'titcha lo** — and your heart shall not be grieved when you give him...' When a poor man first walks in, I give him because I'm sad, But that's not why a Jew should give **tzedakah**. It is because the money really belongs to G—d and we are just agents... So I give a second time, just for the mitzvah..."(Iturav Torah)

If a Jew plays his cards right, he can get bonus "bargain blessings" — just for giving his money the right way. Our Rabbis taught — a person who gives **tzedakah,** gets six blessings... But a person who not only gives but is "**mefayaso bi'devarim**" — speaks respectfully and lovingly, earns 17 blessings — straight from the Source of Good Things Himself, (and I don't mean Eaton's)...

When a person knows that G—d is good for the money, he can give a hundred times a day, and it won't hurt. This writer feels fortunate to be able to watch my colleague, Rabbi Dr. David Monson, in action. He serves as an example to all Canada of what a Jew can do to help others, great and small, if a person just wants to...

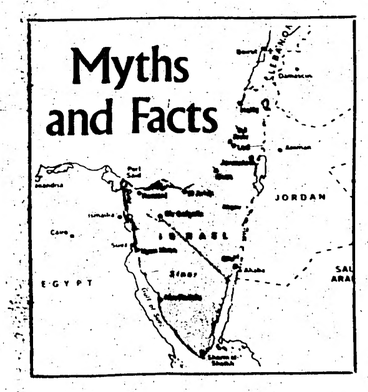
Everything boils down to one thing — faith...with faith, a Jew can withstand anything. The Ribono shel Olam said, "you are the children of the L—rd your G—d, don't cut up your flesh..." What the does one thing have to do with another? But in the old days, when a person lost a father or mother, they would rip up their flesh in anguish. G—d said, "cool it. One father died, but you have another — your Father in Heaven, who's always alive. So don't go overboard with grief...(Raush)

Not everyone has lots of money to give away — but everyone can give something of themselves. There are so many hospitals, senior centres, shuls and community centres, people locked away by illness in their homes, youngsters who need big-brothers, unlearned Jews who need someone to study Torah with them...everyone can do so much...

May G—d judge us with charity for the coming year. Shabbat Shalom.

Please note our Sparks from the Torah TV schedule: *Metro Cable, Mondays at 7:30, Wednesdays at 5; York Cable, Tuesdays at 8; Willow Downs Cable, Tuesdays at 8:30; Keeble Cable, Thursdays at 8.*

Israel cannot be blamed for unhappy plight of Arab refugees



THE MYTH:

The Arab refugees were caused by the Jews driving them out.

THE FACTS:

Had the Arab states accepted the UN partition of Palestine in 1947, there would be no Arab refugees.

It is untrue to say that when the Jews came to Palestine, the Arabs had to go. Indeed, hundreds of thousands of Arabs emigrated to Palestine between 1922 and 1947 as Jews emigrated to Palestine. The Arab population growth was largest in areas of Jewish settlement (Haifa-216%, Jaffa-134%) and lowest in areas which had no Jewish settlement (Nablus-42%, Jenin-40%, Bethlehem-32%). The influx of Arabs during that period came about because the Jews developed the country during that period.

At first, in 1947/48, the exodus of the Arabs started when wealthy Arabs left for Cairo and Beirut until the war was over.

The Arab League issued orders exhorting the people to seek "temporary refuge in neighboring countries, later to return to their abodes in the wake of the victorious Arab armies and obtain their share of abandoned Jewish property." (The Research Group for European Migration Problems Bulletin January/March 1957).

The Arab Higher Committee encouraged the refugees' flight from their homes in Jaffa, Haifa and Jerusalem. (The Near East Broadcasting Station, Cyprus April, 1948).

"The refugees had been confident that their absence from Palestine would not last long, that they would return within a few days, within a week or two. Their leaders had promised them that the Arab armies would crush the 'Zionist Gangs' very quickly and that there was no need for panic or fear of a long exile." (Archbishop Hakim in Lebanese newspaper, Sada Al-Janub, August 16, 1948).

"The Arab Government told us: 'Get out so that we can get in' — so we got out but they (the Arab Government) did not get in." (Jordanian newspaper, Ad-Difaa, September 6, 1954). It may be true that many of the Palestinian Arabs left because of the fear of war, and because civilians are always exposed to death and destruction under those circumstances. (There were millions of refugees during the Second World War, including Germans who left Poland.)

From the beginning of the UN partition resolution, Israeli leaders urged the Arabs to remain in what was to become Israel and urged them to become citizens of the future state.

In 1967, there was another exodus from the West Bank, the Gaza Strip and the Golan Heights. Most of those who left the West Bank and the Gaza Strip were 1948 refugees who had been kept in refugee camps by Jordan and Egypt respectively. For example, the population of the camp in Jericho crossed the Jordan.

Refugees in the Gaza Strip had been virtually imprisoned in that small area for some 20 years and were anxious to leave an area which was not providing jobs.

On the Golan Heights, many of the Arabs who fled had come with military personnel. It is interesting to note that the Druze did not flee.

THE MYTH:

There are millions of Palestinian refugees, and they comprise the bulk of the Palestinians.

THE FACTS:

About 600,000 Arabs left Israel in 1948/49. About 20% of these were permanently resettled in the Arab world as reported by UNRWA. In actuality, many never left their homeland of Palestine because they remained in the West Bank and those who went to Jordan were still in a country which was originally part of Palestine whose population had the same religion, language and ethnic background.

Later, UNRWA reported 1,300,000 refugees, but that organization itself explained the reason for the discrepancy in these numbers.

Many Arabs living in the land seized by Jordan claimed relief because they had been uprooted by the war — but uprooted by the Jordanians. They had never lived in the territory which became Israel. Deaths were not reported, although births were quickly registered. An UNRWA report in 1952 stated that deaths were passed over in silence so that the family would continue to collect rations for the deceased. Henri Labouisse, UNRWA director, in 1955, stated that there were refugees who held as many as 500 ration cards, and that there were dealers in clothing ration cards. Sometimes newborn were recorded twice, for obvious reasons.

There are today approximately 2,860,000 Palestinian Arabs, of whom some 490,000 (or 17%) are living in refugee camps.

Of all the Palestinian Arabs, about 1,545,000, or 54%, are Jordanian citizens, and almost one-half of these reside in the West Bank.

While no one pretends that the lot of the refugees still living in camps is a happy one, the manner in which they live must be compared, not to western standards, but to other Arabs around them.

THE MYTH:

The Arabs are the only refugees resulting from the Middle East wars.

THE FACTS:

In 1948, approximately 837,000 Jews lived in Arab countries. In 25 years, this number was reduced to less than 50,000.

Over that period of time, some 750,000 refugees from Arab countries entered Israel. In 1948, one out of 10 Israelis was Oriental. Today, the ratio is almost one in two.

Unlike their Arab neighbors, a massive job of absorption was undertaken by Israel, covering housing, education and social welfare. The burden assumed by Israel was massive, and as most of the immigration was in order to rescue those who came, very little advance planning was possible. Although the standard of life for Oriental families improved dramatically, a gap between Europeans and Orientals still remains, producing substantial social problems which will take many years to solve.

The Jews left in the Arab countries property worth untold hundreds of millions of dollars. Estimates reveal that, in the City of Baghdad alone, the Iraqis confiscated over $70,000,000 in cash from Jewish accounts in banks plus other quantities of assets and property. It is estimated that in Egypt, over $700,000,000 of property was left behind, and in Algeria, the sums involved were substantially larger.

When one looks at the numbers of Jewish refugees absorbed by Israel, one is struck by the fact that they closely approximate the total number of Arabs who left Israel and the administered territories. This is a classic example of population exchange similar to that which took place between Turkey and Greece in 1919 and between India and Pakistan in 1947 — although in the latter case, estimates put the population exchanges as affecting some 15,000,000 people.

Organizations and People

what's new...

By MIRIAM HERMAN

Life can be beautiful, even in the army, for this young Israeli soldier who takes time out to check with her mirror during a march from Beth El to Jerusalem. (Jacob El-Baz photo)

FOR SOVIET JEWISH WRITERS

On Tuesday, Aug. 12, Congress Central Region's Committee for Soviet Jewry is sponsoring a meeting to mark the anniversary of the execution of Soviet Jewish writers and poets in Moscow in 1952. Israel Emiot, noted Soviet Jewish poet and essayist now living in Rochester, N.Y., will deliver a major address in Yiddish. Also on the program will be Lewis Feuer, University of Toronto sociology professor; Peretz Miransky, Toronto poet; David Satok, chairman of the Canadian Committee for Soviet Jewry, and Joseph B. Salsberg, chairman of the Congress Committee for Yiddish. The meeting takes place at 8 p.m. at Beth Tzedec Synagogue.

MACCABIA JAMBOREE

This week more than 1,500 youngsters gathered at Fitzroy Harbor Park, near Ottawa, for the 12th annual Maccabia Jamboree. They were from 15 summer camps run by the various youth movements affiliated with the Canadian Zionist Federation. The jamboree is an annual project of the CZF Youth and Hechalutz Department. This year's four-day event, called Maccabeada to rhyme with Olympiada (Hebrew for Olympics), was an all-around program focussing on sports in the mornings, workshops on Zionism, Judaism and Israel in the afternoons, and dancing and singing in the evenings.

INSIDE/OUTSIDE

A theatre troup of 11 students has just completed a four-week tour of Ontario correctional institutions. Calling themselves Inside/Outside, they have been working under an Opportunity for Youth grant which runs for the summer only. York University student Mira Friedlander, a member of the group, tells us that they are ending up back in Toronto this weekend, July 31-Aug. 3, with an information centre at Harbor Front that will include demonstrations of their work, presentations of songs and poems written by the inmates of the institutions they visited, and a pictorial and written record of their experiences.

SO THERE!

Here's a novel way to get even — In the early 1900's, when a New York Jew wanted to build his home on property he had purchased on 5th Avenue, a neighbor sought an injunction to restrain him from doing so. The courts denied the injunction, and the house was built. Sculptured in bas-relief on the facade was the head of a bearded Jew, with his finger to his nose, facing in the direction of the (no doubt) frustrated complainer.

ALL ABOUT WOMEN

The Centre for Creative Living is among the many groups to receive an Ontario government grant for International Women's Year. What the senior citizens group is doing is a documentation of the development of Jewish women through the past 100 years. Research has already begun, based on Canadian Jewish Congress archives, and on interviews, recollections and family photos of the centre's members themselves. The material will be ready in book form first, and then developed for lecture use for organizations.

SHAAR SHALOM NEWS

Two Shaar Shalom Synagogue items — The congregation's High Holyday plans have been set. Services will be held in Fairview Mall Auditorium, conducted by Avraham Avi-hai, a former Canadian now living in Israel, who will be on this side of the ocean for a few months on a speaking tour for Israel Bonds. He will be assisted by Avi Steinman and Rabbi Joseph Mintz. For information, call 493-7168.

Also, the religious school afternoon and Sunday classes, running from kindergarten through to grade 4, will be held at Hillmount Public School (Don Mills and McNicoll). For information about this, call Howard Weinroth at 221-0447.

TWIN CITIES

Haifa and Capetown have teamed up as twin cities. The proclamation was made at a meeting of the Haifa municipal council recently. During the ceremony, Capetown Mayor David Bloomberg (he's that city's eighth Jewish mayor), presented Haifa Mayor Joseph Almogi with a portrait of his city carved from a 300-year-old oak. Mayor Almogi gave the South African visitor a rare bible.

GENERATION TO GENERATION

Brandeis University chalked up a first at its recent commencement exercises. When Susan Rose received her degree, she became the university's first second generation graduate. Her mother graduated in 1954.

...about people

When the town of Teeswater, Ont., celebrated its 100th birthday last month, internationally-known printmaker **Alan Weinstein's** work was part of the celebration. The Toronto-born artist (he moved to Teeswater six years ago) had 24 pieces of his work, including prints, paintings and drawings, on display at the public library which was transformed into an exhibition hall for the occasion. The show was set up in co-operation with Festival Ontario, a government agency, and the Art Gallery of Ontario.

* * * * *

A couple of weeks ago, several Canadian Jewish Congress leaders in the Toronto area had a chance to honor a member of the Danish underground who rescued Danish Jews during World War II. He is **Dr. Poul Astrup** of the University of Copenhagen, who was in town for an international biochemistry conference. On hand at the private luncheon to meet with Dr. Astrup were Congress national president and vice-president **Sydney M. Harris** and **David Satok; Max Goody** of the Zionist Organization of Canada; **Jacob Egit**, Holocaust Remembrance Committee, Central Region and **Ben Kayfetz** and **Samuel Resnick** of Congress staff. Dr. Astrup was introduced by **Dr. and Mrs. Samuel Brownstone** of London, Ont. — he's Holocaust Remembrance Committee chairman there — who were attending the conference.

* * * * *

It sounds like a really jam-packed few days for **Bill Stern's** upcoming trip to Israel. The executive director of the Canadian Zionist Federation, Central Region, leaves shortly for Jerusalem where he will be attending the International Conference on Jewish Community Service from Aug. 10-15, and then he stays on for a conference on Soviet Jewry being held at Hebrew University Aug. 19 and 20.

* * * * *

A compliment from an expert goes a long way, and that is what happened when **Yudel Mark** dropped into Toronto's Jewish Public Library the other day. The well-known Yiddish educator and philologist (study of languages), here on a visit from Israel, told the library's director, **Rabbi Michael Celniker,** that he was most impressed with what he saw.

* * * * *

At the annual meeting of Maimonides Schools for Jewish Studies held in Toronto recently, McMaster University **Professor Claude Billigheimer** was elected president; University of Toronto **Professor Eleazar Birnbaum,** vice-president, and **Professor Stanley Weber,** also of McMaster, dean of degree studies, all for a three-year term. A call to Professor Billigheimer tells us that Maimonides is a university degree-giving institution of higher Jewish learning.

For die-hards it's still chicken soup

Cold soup ideal for hot day

By MARCIA KRETZMER

JERUSALEM —

It may be high summer but, say some, Friday nights one still has to usher in the Sabbath in the traditional way. That is, with a steaming bowl of chicken soup, complete with **knaidlach.**

For the die-hards, there is no arguing against this convention. Even though the Sabbath comes in late in summer, and you may still be gasping from the heat of the day, particularly if a good part of it has been spent in an overheated kitchen.

The ideal solution would be an entirely cold meal... but I can already hear the cries of alarm and gasps of dismay, so I shall not pursue that one any further. When I get up a little more courage, I shall relay to you an exquisite (in my opinion) cold, dairy meal I prepared for my family one Friday night. It was light but filling, festive, but with a simplicity suited to the lateness of the hour and the heat of the day.

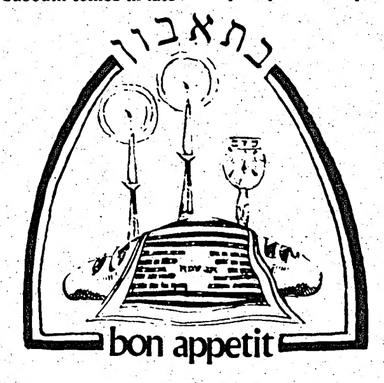
It takes a little getting used to, of course. I confess there were a few rumbles of discontent around the table to the effect that "it was all very nice, but not precisely **shabbosdik.**"

So I shall not urge this idea on you too pressingly all at once. Just to help your family get used to the idea though, here are two recipes for cold soups.

My favorite is the tomato one: my version of the thick Spanish soup **Gazpacho.** (The "ch" in Gazpacho is pronounced like the "ch" in "chaim" — Latino and Spanish-speaking readers will correct me if I am wrong.)

Gazpacho is excellent with lots of fresh, crisp **challah** — and don't forget to mop the plate.

* * * *



Gazpacho

1 large can or bottle tomato juice (1–1 1/2 qts)
1/2 English cucumber, sliced
1 very large, or 2 medium onions, sliced finely
1 large tomato, chopped
1/2 bunch fresh parsley, chopped very finely
2 cloves garlic, crushed
2 tblsps vinegar
2 tblsps oil
salt and freshly-ground black pepper to taste
2 1/2 tsps ground cumin
1 1/2 tblsps sugar, or to taste

1. heat oil in a frying pan and simmer onions over low heat until soft and golden, but not browned

2. place in deep bowl or tureen and add crushed garlic, chopped tomato, parsley and cucumber. Add vinegar, salt, pepper, cumin and sugar. Mix and turn well and allow to stand for a few minutes so that flavors mingle

3. pour on the tomato juice and stir well. Adjust seasoning to taste at this point, bearing in mind that the flavors take several more hours to strengthen and develop. Refrigerate for half a day, or overnight before serving. Serve very cold. About 4–6 portions

* * * * * * * * *

Summer Fruit Soup

1/2 lb plums, left whole
1/2 lb pears, peeled and cut in quarters
1/2 lb peaches, peeled, stoned and cut in quarters
handful raisins
3/4 tblsps cornstarch
3 pints water
juice of half a lemon
sugar
1 tsp ground cinnamon
1/4 tsp vanilla essence (optional)

1. put plums, pears, peaches and raisins into a pan, sprinkle with 2–3 tblsps sugar, lemon juice and vanilla essence, if used. Cover with the water. Bring to a boil, then simmer slowly, covered, until the fruit is soft and plump, but not disintegrated

2. mix a few tblsps of the boiling liquid with the cornstarch in a small dish, and when completely smooth, add to the fruit soup. Let simmer a few minutes longer, stirring with a wooden spoon, until the soup thickens slightly

3. both consistency and flavoring may need to be adjusted at this time depending on how sweet the fruit is, and how much liquid the fruit gives out during cooking. It should be remembered that this is a fruit soup and not stewed fruit, so that it should be neither too sweet, nor too strong. Serve well chilled. A spoonful of sour cream may be added before serving

* * * * * * * * * *

Shabbat Shalom!

copyright Marcia Kretzmer, 1975

Soviet emigration falls

By JANICE ARNOLD

MONTREAL —

Latest figures on the declining number of Soviet Jews permitted to leave for Israel have caused the Montreal Committee for Soviet Jewry to be "very pessimistic" about future emigration.

"The situation is going to get worse before it gets better," said Stanley Urman, director of the committee.

During this year, 1,154 Jews left the Soviet Union in January, 1,135 in February, 900 in March, 1,128 in April, and 812 in May. These statistics were released by the National Conference on Soviet Jewry in New York.

The actual number destined for Israel is considerably lower and often less than half, according to Urman.

A total of 22,500 Jews emigrated from the USSR in 1974, working out to an average of over 1,800 per month. The total figure itself was a sharp drop from the 35,000 Jews who left in 1973.

The Israeli government reports that 140,000 invitations have been sent to Soviet Jews and this figure increases by about 6,000 each month. A Soviet citizen can only leave the country for reasons of "repatriation" or "family rejoinder."

The Soviets claim that just over 1,450 Jews have been refused visas (dubbed "Refuseniks" by the committee) and that the number seeking visas is on the decline.

Urman believes much of the blame for the downhill trend can be attributed to the failure of the Jackson Amendment although there are many theories.

The Jackson Amendment would have allowed 60,000 Jews to leave the Soviet Union in return for most favored nation status from the United States.

However, the ceiling of $300 million in trade credit which was levied was well below the $2 billion asked for by the USSR.

"Not only has emigration deteriorated since that time but harassment has increased," Urman said. "Conscription of Jews has gone up, special lawyers appointed by the government must certify all applications, applications must be typed even though typewriters are not readily available, and some activists are receiving the death penalty where once there were only jail terms.

"Russia, as an international power, is trying to demonstrate it cannot be pushed too far, and has reacted in the opposite direction."

The committee will continue to intensify its efforts through petitions, protests, and communications with Soviet Jews.

"It has been shown that the USSR does its worst damage when it thinks the world has forgotten."

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Marilyn Finkler was active in community

She faced death but exceptional young lady was more concerned with those she'd leave

Golda Meir: "Although I met many people in my life, I remember Marilyn vividly, because she was so beautiful, so simple, so earnest."

John Diefenbaker: "Everyone remarked on her charm and graciousness of manner."

Avraham Harman, president, Hebrew University: "All who met her were amazed at her vitality and positive attitudes."

Jacob Tsur, Keren Kayemeth: "a warm and vibrant personality."

Allan Bronfman: "Lucy and I feel for you in the fullest possible measure. We too, many years ago, lost our wonderful, only daughter."

By TOBA KORENBLUM

To have a child pass away before a parent has always seemed to me the greatest possible tragedy. I watched my grandmother, torn inside, mourn the death of her daughter from cancer.

And I witnessed and was moved by Mrs. Leona Finkler's grief as we talked about her daughter Marilyn who died in April from the same disease. She was 19.

"Those who knew her say it was too good. She was too much of everything. She had a joie de vivre...she had a capacity for giving...she would give her soul away for people — this is the way she was her whole life." A mother's testimonial.

Before us on the living room floor of the Finkler's spacious Bayview home, were spread letters: notes of sympathy from prominent personalities acquainted with Marilyn through her Zionist and community activities; pages of air mail stationery in the younger Marilyn's script recording personal reflections of summers in Israel, and photographs — attractive, vivacious Marilyn, horseback riding, laughing, pensive, in Israel, skiing, serious, moody, giddy...

"That's all I have left...pieces of paper, and I have to live." A mother's anguish. A survivor of Auschwitz, Mrs. Finkler has lived on to become a active member of the Jewish community.

A large color photograph dominates the living room wall. Marilyn is handing a bouquet of flowers to Golda Meir, who in one of her last official engagements as prime minister, addressed the Jewish National Fund-John Diefenbaker Mission to Israel.

Writes Mrs. Meir, from Ramat Aviv last month, in a letter of consolation to the Finklers: "I had been

Marilyn Finkler

charmed by her Hebrew, and happy that our people produces such wonderful youth. And I felt like a proud grandmother in front of lovely Marilyn."

Active in Young Judea since the age of 11, Marilyn spent nine summers in Israel, travelling with her parents, or working on kibbutzim. She attended Beth Tzedec Synagogue's day school and was involved with their USY program from an early age.

A member of Atid chapter, Hadassah, Marilyn was presented with the first life membership pin following Canadian Hadassah's 50th anniversary.

Her parents, Arnold and Leona Finkler, offered Marilyn ideal models of Jewishness, Zionistic fervor, and community responsibility — through their participation on the local and national executives of JNF, Canadian Friends of the Hebrew University, Bar-Ilan University, and Hadassah.

Marilyn participated in all facets of her parents' work. "It was always the Finkler team," said her mother. She travelled with them, attended meetings and "at Negev dinner time was the one who raised more money."

Israel was her whole life: At 14, a mature and philosophical young lady, she wrote to her parents from an Israeli kibbutz: "It's a wonderful feeling to realize your personal destiny instead of groping for it. I belong here... It's simply in my blood. I need it like I need air to breathe and water to drink, except more.

"Marilyn had no sense of self-preservation," said Mrs. Finkler, "at 16 she wanted to join the Israeli army."

She excelled in school where she exhibited a talent for literature, poetry and art. Her gift for painting and sculpture directed her to the Ontario College of Art.

As early as the summer of 1972, she began to show signs of illness. Although doctors in the following year "were talking in terms of three weeks to three months," Marilyn was able to travel for eight months in Europe during 1974, commuting between Israel and England where she was undergoing treatment.

Aware of her terminal illness, Marilyn put up a front for her parents. She told her doctor it was "the pain and agony of those who would survive" that troubled her the most.

One of those survivors was Gidon Eastman, an Israeli of British extraction — Marilyn's fiance.

It is ironic that even in death, Marilyn will have touched others. The Finklers have established several endowments in Marilyn's memory: The Marilyn Finkler Cancer Research Fund at the Hebrew University, the JNF Guardian of Aravah fund, as well as other projects in the planning stage at Beth Tzedec and Beth Tikvah synagogues, and a yearly prize for literature at the Jewish Public Library.

Mrs. Finkler and I felt a close bond between us during those few hours. I was young and she looked at me with longing. As I prepared to leave, she turned to me and said, with emotion and sincerity: "live every day of your life fully."

'Kosher buyers safe from tainted meat'

By Sheldon Kirshner
Staff Reporter

TORONTO — Consumers of kosher meat products need not worry about the quality of meat they buy.

And neither should they think twice about the tainted meat scandal that has rocked Quebec and Ontario.

So claims Mottel Goodbaum, general manager of Sunnybrook, the Ontario food store chain whose slaughterhouse at 2 Scarlett Road is now equipped to serve the burgeoning Jewish market here and elsewhere in the province.

According to Nachman Shemen, executive director of the Rabbinical Vaad Hakashruth, Sunnybrook's slaughterhouse is the fifth in Toronto catering to a kashruth-oriented Jewish public.

Goodbaum and his brothers — Julie and Bert — decided to go into kosher killing because they were already in the kosher meat retail trade.

Their 100,000 square foot slaughterhouse, located in the heart of Toronto's meat-packing area, is neither exceedingly larger or small by today's standards, says Goodbaum.

Some 55 workers process about 100 steer a day, 25 of which are slaughtered according to kashruth. Two mashgichim supervise the gory operation, which was witnessed by **The Canadian Jewish News** recently.

In Goodbaum's opinion, bad meat cannot reach the kosher butcher because the laws of kashruth impose stringent controls on the slaughter and distribution of kosher meat. While non-kosher meat is only inspected by a federal or provincial inspector, kosher meat is examined by three persons — an inspector, shoichet and mashgiach.

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Organizations and People

The Israel Student Alliance was formed to present Israel's case to the general public. From left: Sharon Mintz, Ken Green and Rose Zoltek hope to tell Canadians the real truth about the long-simmering Arab–Israeli conflict. (Hoz)

'Losing information war' so students join battle

TORONTO —

Claiming Jews are losing the propaganda war, five Toronto university students have formed an organization here to "present the Israeli case adequately to the general community."

The Israeli Student Alliance, committed to the continued survival of Israel, has been founded to make information concerning Israel, the Middle East situation, and the Canadian scene more rapidly available to the community at large and to students in particular.

Having perceived a lack of such a service in Toronto, ISA members hope their efforts will help "reverse the erosion of support for Israel."

ISA members, Miriam Grossman, Ken Green, Sharon Mintz, Daphne Intrator, and Rose Zoltek three of whom have taken Jewish Studies at University of Toronto, are actively involved in Jewish organizations in the community.

Operating for the summer only, on limited funds solicited from Jewish organizations, synagogues and private individuals, ISA's work "is more than a full-time job. We sleep it, dream it," Rose Zoltek, 20, said.

The group's primary task is to continue publication, through the summer, of the **Israel Weekly Perspective**, a newspaper begun this year by and for university students, published under the auspices of Student Mobilization for Israel, an umbrella organization for Jewish student organizations here.

ISA also compiles and publishes fact sheets on such key topics as the PLO covenant, Arab terror, the UN and Christian viewpoints.

The fact sheets, distributed through existing community mailing lists, together with a letter-writing project, are designed to keep the Jewish and non-Jewish community leaders informed, and to "give them our perspective on these issues," Miss Grossman, 23, said.

ISA is also involved at summer camps, distributing the newspaper and fact sheets, and providing informative programs with speakers. Giving suggestions and guidance on how to form groups within schools and in the community, ISA hopes to tap as yet "untapped Jewish reserves" and help students come to terms with their Jewish identity, according to Ken Green, 22.

"They feel Zionism deep within them, and through that medium we hope they will come to terms with themselves as Jews, and with Judaism, and take an active part," Miss Zoltek said.

"You have to realize being Jewish and being involved doesn't preclude being involved elsewhere, but if you ignore your Jewishness, you can't be a whole person," she added, with fellow members nodding in agreement.

ISA hopes to extend its program, providing educational packages for use in Toronto schools this autumn.

ISA has no director, all decisions being reached collectively. The group has no political ideology — "the only thing that is non-negotiable is Israel's continued survial," explained Miss Zoltek. However, members agree they hold similar political and moral views, which enables them to work successfully as a collective.

Operating from what was previously a Beth Tzedec Sisterhood storeroom, complete with roll-away bed, stretcher, and gift shop bookstand, ISA's cramped quarters are filled with pamphlets and publications from throughout the world.

Unused and now deemed unnecessary, anti-PLO picket signs, stacked against one wall, are an indication of the group's commitment to play an active role in the community.

Diagnosis by computer excites doctor

By TOBA KORENBLUM
CJN Staff Reporter

TORONTO —

Technophobes need not despair that by the year 2,000, a computer will be performing annual medical physicals, blurting out the results and asking patients for their medical insurance numbers — all in a five-minute consultation.

Computer systems can never totally replace the medical profession, but they already have become important tools in the actual diagnosis of disease, according to Dr. Samuel Levy, a Montreal clinical chemist.

"The computer can actually direct the clinician into areas of treatment, choice of medication and dosage. Their memories are virtually immeasurable," said Dr. Levy, director of clinical biochemistry at Queen Mary Veterans Hospital.

In Toronto for the Ninth International Congress on clinical Chemistry, held at the Four Seasons-Sheraton Hotel, Dr. Levy expressed excitement at the prospect of computer diagnosis "in areas where objective information is clearly related to disease."

However, the machine can never take over all facets of medical science, he said. There has to be a human decision involved in many cases, since each lab test and measurement carries a different weight.

The whole area of mental health is outside the realm of the computer, said Dr. Levy. "Diseases of mental health — just as cholera and tuberculosis — are diseases of society, not natural diseases of man."

Clinical chemistry, as Dr. Levy describes it, is "the application of chemical methods of analysis to clinical problems. The clinical chemist is part of the health team. His lab finding gives the physician solid evidence and allows him to perform his functions in the best possible manner."

For example, body fluids — blood, urine, spinal — are subject to laboratory analysis which provides essential information for diagnosis. (Blood sugar analysis offers data regarding diabetes and courses of treatment.)

The approach is not always simple. A single test, as Dr. Levy explains, may not be a sharp indicator of disease; a combination of tests and their changes in values over time give more specific information.

He described the valuable role of clinical chemistry in the diagnosis of heart disease. Biochemists have been able to detect the presence of a particular iso-enzyme, or sub-enzyme associated with myocardial infarction, which makes the diagnosis of heart disease more exact than relying purely on the information of an ECG (electrocardiogram).

Clinical chemists in Israel are also keenly interested in enzymology. Although like most developing countries, the computer age has not reached Israel on a large scale, clinical chemistry is well developed, in the view of Dr. Jacob Zaidman, director of the Institute of Biochemical Pathology at Asaf Harofe Hospital, affiliated with the Tel Aviv University Medical School.

The influx of immigrants to that country has inadvertently offered scientists an excellent opportunity to study unique medical problems, particularly in-born errors of metabolism, said Dr. Zaidman, also a delegate to the international chemistry congress.

He and his associates are studying a particular sugar-related enzyme deficiency that predisposes certain people to hemolysis — the breakdown of red blood cells found in some anemias. This deficiency, widely spread throughout the world is found among Sephardic and Kurdish Jews in Israel.

The Sephardic community, Dr. Zaidman explained, is small and close-knit. In-born errors are easily spread since inter-family marriages are common and families are large. Two or three different genetic errors, like the enzyme deficiency, can easily be transmitted. Other immigrant groups bring unique genetic disorders to the general population pool.

Dr. Zaidman, president of the Israel Clinical Biochemistry Department Heads Association, is also involved in the screening of newborns for PKU, an amino-acid disturbance that could lead to mental retardation. An Israeli-wide project based at the Sheba Medical Centre receives samples for analysis from all hospitals in the country.

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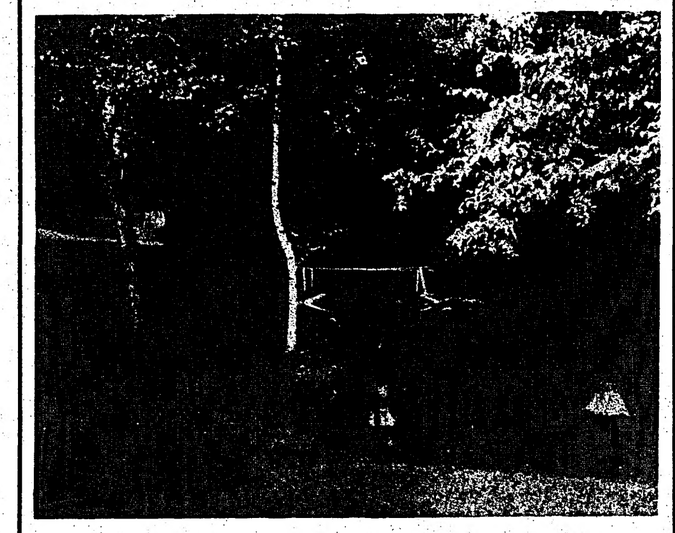

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Israeli Prime Minister Rabin (second from left) recently visited El Al's headquarters at Ben–Gurion Airport. El Al President Mordechai Ben-Ari is on Rabin's left while Transportation Minister Gad Yacobi is on right. The prime minister called on El Al employees to maintain vital air communication links despite any difficulties. Gathering was held at huge 747 hangar.

629 attractions listed

New York tourism guide released

ALBANY N.Y. — The 1975 edition of **Vacationlands New York State,** a 96-page color booklet of summer vacation opportunities, was released here by the new York State Department of Commerce.

This year's publication, the 27th in an annual series, lists information on 309 New York State vacation communities and 629 tourists attractions. Data are supplied by area chambers of commerce, business associations and regional and local travel groups.

The book has more than 185 color photographs that depict typical Empire State holiday highlights, and special sections covering such activities as camping, canoeing, fishing, hiking, hunting, golfing, boating and touring.

Vacationlands also focuses on the U.S. Bicentennial which will be celebrated in many New York State communities. Since nearly one third of the revolution's battles were fought on New York State soil, it is expected that many communities will conduct other commemorative events in 1976 and 1977.

In the foreword, Governor Hugh L. Carey calls New York State an exciting place to visit.

"Our state is one of the most beautiful in the country," writes the Governor, "with thousands of miles of lakes and ocean beaches, wild forest preserves, mountains and state parks, plush resorts and historic sites."

The booklet divides the state into 11 vacation areas: New York City, Long Island, Hudson Valley, the Catskills, Capital District-Saratoga, Adirondack-Champlain, Thousand Islands-St. Lawrence, Central, Finger Lakes, Niagara Frontier and Southwest Gateway.

Each section of **Vacationlands** contains information on highways, air, bus or train service, and addresses of local and regional vacation associations.

Kosher cruises to the Caribbean

NEW YORK — Atlas International Tours, wholesaler of kosher tours worldwide, is operating the Greek line flagship, Queen Anna Maria, from New York to the Caribbean for the Passover holiday.

Kosher cruises in conjunction with the Greek line have been highly successful and operated by Atlas for the past 12 years.

The cruise will run 10 days from March 25th to April 4th. Prices range from $595.00 to $1,050.00 per person. First child under 16 years of age in same room with parents will travel free.

The kosher Caribbean cruise will feature traditionally conducted Seder services by a well known cantor. An orthodox synagogue will be maintained aboard ship. The entire ship will be utilized for the service of kosher passengers, with strictly kosher cuisine.

The ports of call will be San Juan, St. Maarten, and St. Thomas.

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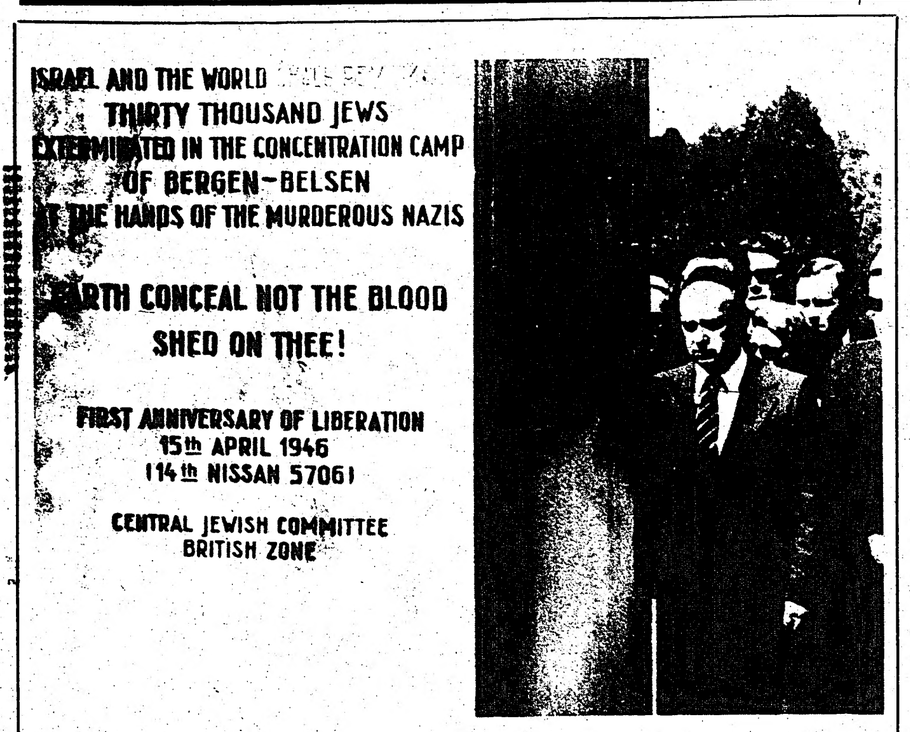

Israeli Prime Minister Yitzhak Rabin stands before a stone monument in Bergen-Belsen, the infamous German concentration camp. He intoned Kaddish for the dead and then placed a wreath at the monument. The Israeli leader was on an official visit to West Germany, the first by a prime minister.

Students striving to complete Jewish directory

TORONTO —

For Lissa Paul Bubbers and Kael Shriar the summer of '75 has been one of plodding hard work. The two students have been compiling information and listings for a directory to be issued by the Jewish Information Service. Work on the directory was made possible through a federal grant from the Department of the Secretary of State's Student Community Service Program. JIS is a project of the United Jewish Welfare Fund.

"The publication of a directory will fill a great need for a central source of information in this fast-growing Jewish community," commented Joel Verbin, JIS director. "In a city with a Jewish population the size of Toronto's, with its vast network of services and facilities, a community directory is a must."

Kael, who begins teaching elementary school in September, and Lissa, who is working towards her master's degree in English, have sent out four mailings and contacted more than 300 synagogues, agencies and organizations by telephone to ensure that whatever information they have compiled is accurate and current.

"It's a big job and in the short period of time we've been at it we have begun to see where the gaps in services are," Lissa remarked. "What we keep hearing about the most is the lack of Jewish day care facilities."

In addition to the listings, the directory will include maps which will pinpoint the location of synagogues, Jewish schools, Jewish agencies and recreation centres throughout Metro. "We're covering the whole area from Mississauga to Thornhill," Kael said. "This will be particularly helpful to newcomers to the city who may want accommodations close to a synagogue or Jewish day school."

The directory will be an all-encompassing compilation of services and organized groups in the Jewish community and will include information on all facets of Jewish life from cemeteries to mikvahs. Lissa and Kael are meeting with the Congress Kashruth committee to get up-to-date listings on kosher caterers, suppliers and eating establishments.

"Once the format is established," said Kael, "it will be a much simpler process to add and update listings each year. We will have our work completed by the end of August and hopefully the directory should be ready for distribution sometime in 1975."

Both Kael and Lissa stress that any groups not yet contacted, that wish to be included in the directory, may get in touch with them as soon as possible at the Jewish Information Service, 789-7279.

CZF on PLO

Ottawa is lauded

Praise for the action of the Canadian Government taken with respect to the UN crime conference, is voiced by Phillip Givens, national president of the Canadian Zionist Federation: His statement follows:

"The Canadian Zionist Federation commends the policy of the Canadian Government on the postponement of the conference on crime which was to be held in Canada as being consistent with a level of moral integrity Canadians welcome in their government's relationship with the United Nations.

"We particularly share the substance of the pronouncement that the Canadian government is concerned about the steady deterioration in the atmosphere of international conferences, where extraneous matters not relevant to their agendas and involving unrelated political considerations are intruded, distorting and subverting the true purposes of the conferences. We feel that the possibility that the PLO terrorist organization would have participated in the UN conference on the prevention of crime, was in itself a sign of such a deterioration. Therefore the decision by the government has certainly helped to avert it.

"We welcome the specific pledge that Canada, at the forthcoming assembly of the United Nations, will resist any attempt to exclude Israel and any other country from the UN proceedings.

"We regard this as a courageous and momentous decision which is supported by the overwhelming consensus of the Canadian people and augurs well for the future of Canada's role in the galaxy of peace-loving nations of the world."

Jewish Convalescent Hospital aims for physical, social rehabilitation

By ELIE COLEMAN

(First of two parts)

MONTREAL —

Montreal has a team it can be proud of. Do the Expos or the Canadians spring to mind? This team is different. Without it some people might be left as dependent as infants.

The Jewish Convalescent Hospital here has a team of professionals who take the incapacitated person on the arduous journey to physical and social rehabilitation. Treatment is designed by a multi-disciplinary group, including representatives of the medical, nursing, physiotherapy, speech therapy, occupational therapy and social service professions.

Because of this team, the hospital has a worldwide reputation for success in reducing disabilities and improving its patients' capacities for coping with new conditions.

Victims of strokes, cardiac ailments and fractures, as well as patients who have undergone neurosurgery, enter the three-storey modern building located in suburban Chomedey. They are accommodated in rooms of two, four or six beds depending upon their request. One hundred seventeen of the hospital's 120 beds are always filled.

Patients are referred from every hospital in Montreal as well as from hospitals as far as Vancouver. The hospital is non-denominational and non-sectarian but retains a significant link with the Jewish community. It is a constituent member of Allied Jewish Community Services.

In 1974, 72% of the patients admitted were Jewish. Dietary laws are enforced in the kitchen. This Passover, two seders were held in the dining room for patients and their families.

"We're not a nursing home," Dr. Dennis Purino emphasized. "When we take in a patient, it's to rehabilitate him and discharge him as soon as possible." Dr. Purino has a general practice in the hospital. Originally from the Phillipines, he has a reputation for having an excellent command of Yiddish, as well as English and French.

"Motivation and personality are very important in rehabilitation. But the patient also has to have the physical potential for recovering. If he doesn't have that, he can't be rehabilitated even if he protests, 'I will walk'."

Before being admitted to the Jewish Convalescent Hospital, patients are closely assessed for their chances of improving. Only those with good potential are admitted. Occasionally, however, the hospital finds itself saddled with a patient who turns out to have little promise, Dr. Purino said.

A new patient entering the JCH from a general hospital encounters attitudes in the nursing staff which he may find strange at first.

"We try not to do things for the patient," rehabilitation nurse Jean Watt stated. "For example, in transferring a patient from the bed to a wheelchair, we want him to use all the muscles he is capable of using. It would be much quicker to just lift him. But that wouldn't help him regain his independence.

"The nurses have to stop themselves from "nursing" the same way they would for a patient in a general hospital. Sometimes families complain — 'You're not feeding my mother'. But the patient has to try to do as much as possible. We encourage the families to help. Visitors might be asked to sit on one side of a patient so he will be obliged to move his head."

Mrs. Watt is part of the team which prescribes treatment. She also acts as a liaison between specialists who examine the patients and other team members.

In the physiotherapy department, five women were seated around a table pressing outstretched hands against the tabletop as a woman in a green uniform called out directions and encouragement. A woman lying on a bed, one leg suspended in a sling, was moving the leg back and forth to practice rotating her injured hip.

June Williams, physiotherapy supervisor, pointed out machines designed for applying heat and others for producing ice for icepacks. Treatment with heat and cold often precedes a patient's exercise program.

A major battle for physiotherapists and their patients is counteracting bad habits that have been formed before physiotherapy begins. "Patients who have been paralyzed on one side often want to avoid that side completely.

"They feel insecure placing weight there, because they may not be able to protect themselves by putting their hand out to break a fall, as we do. So you get them leaning to one side as they walk. Here, we encourage them to use the injured side."

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Doctor's family from Israel (limited funds) requires 2-3 bedroom accommodation, furnished, fully equipped. 10-12 months from September 1. Call 483-6639. 1

Female, out of town student is in need of a room with kitchen facilities, near York University. Write to M. Shushan, 133 Woodside Drive, St. Catharines, Ontario. 688-0345. 1

ANNOUNCEMENTS

Dr. & Mrs. Kenneth Dent (Toby Goldenberg) are happy to announce the birth of their daughter, Jenny Susan Deborah, July 24, 1975, at Women's College Hospital. 1

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Antique show and sale Sunday, August 3rd, 10 a.m. - 5 p.m., 106 Centre Street East (off Yonge) Richmond Hill. 20 dealers, bargains galore. 1

Three showrooms of antiques, good used furniture, pianos, china, books and unusual items. A-1 Furniture Sales. Elgin Mills East (off Newkirk Rd.) Richmond Hill. 884-1054. R

APARTMENT FOR RENT

Bathurst - Neptune, lovely 2 bedroom, newly decorated, available now. 638-1237. 1

Bathurst - Neptune, nice unfurnished 1 bedroom apartment with wall to wall broadloom throughout. 783-7145. 1

Glencairn - Marlee, 3 room self-contained basement apartment, furnished, low rent, 787-5104. 1

Hillhurst - Bathurst
Extra large 3 bedroom executive suite, 2,800 sq. ft., air conditioned, private landscaped patio, all electrical appliances, $775 per month. 787-4213 or 449-3330. 1

Leslie - Cummer, furnished basement apartment for couple or single in new Jewish area. Close to TTC, synagogue and shopping, 492-9069. 1

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Keele - Wilson
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A Waterloo University male student interested in sharing a 2 bedroom apartment (rent $100 monthly plus telephone etc.) For 8 months, evenings 226-4572. 8

University professor, wife and son arriving in Toronto August 22nd, require furnished apartment for 12 months. Phone immediately Mr. Gotz, Bus. 787-1811 or Res. 449-8282. 1

Vacationing family wishes to rent apartment for August, air conditioning, kitchen use, will bring own utensils and linen. No traife! Prefer Yorkdale area. Mrs. I. Prince, 150 E. 86th St., Indianapolis Indiana. 1

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Above ground pool for sale, 492-9069. 1

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CONDOMINIUM FOR SALE

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Bathurst - Sheppard, luxury 3 bedroom condominium, air conditioned, pool, sauna, health room and solarium, 2 car indoor parking. Private. 638-7311, 223-1617. 8

Forest Hills - Bathurst - Finch, luxury 3 bedrooms, 2 full baths, utility room, central air conditioning, steps to everything. Private sale, sacrifice. Call 638-0014. No Shabbos calls. 1

North Miami Beach, Florida, 2 bedroom, 2 bath, pool, sauna, dock. Completely furnished, 783-7730 or call collect (305) 944-0434 evenings. 22

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Not Too Late Yet!
To enjoy the summer, take advantage of the many amenities from this spacious furnished 4 bedroom detached cottage, close to lake, choice area of Roache's Point at Lake Simcoe. Call Ruth Symons, 889-0482. Aloi Brothers Ltd. Realtor. 1

EMPLOYMENT WANTED

Lady would like housekeeping work. Has some nursing experience, able to travel with elderly couple or single person, worked 12 years in Jewish homes, have references. Box 4336, CJN, 22 Balliol St., #15, Toronto M4S 1C1. 1

Private nurse seeks permanent position, to work in private home or nursing home, 5 days per week, from 8-4 or 9-5. Please call after 6:30 p.m. 782-8670. 8

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Bathurst - Steeles, baby-sitter wanted for 3 days per week, prefer lady with extensive experience in caring for infants. Call 630-6546. 8

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Bathurst - Steeles, private 3 bedroom detached split-level on beautifully landscaped lot, large living room and dining room, kitchen with built-in appliances, panelled den and recreation room, steps to shopping, schools, synagogues and transportation. 221-1284. No Shabbos calls. 1

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For further information and appointment to view these properties please call Elise Kalles, 449-1873 or 787-6161. 1

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Lady 35 and 8-year-old son, fun loving, who like people, good natured, are in need of groovy companion from ages 35-50. Write to P.O. Box 294, Station Z, Toronto, Ont. 8

Lady, 32, interested in kibbutz or sharing apartment in Israel, seeks same. Box 282, Station T, Toronto. 1

Need help or information of any kind? Call the Jewish Information Service. 789-7279. R

Quiet young looking man age 35 seeks serious minded young woman to settle on kibbutz. Write to Box 4334, CJN, 22 Balliol St., #15, Toronto, M4S 1C1. 1

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OBITUARIES

Breener, Ethel - On July 20, late of 1 Benvenuto Place.

Frohman, Samuel - On July 24, late of 118 Fairholme Ave.

Giverts, Alex - On July 19, late of 1 Chester Le Blvd.

Goldhar, Leah - On July 21, late of 18 Cedarcroft Blvd.

Hirsch, Marketa - On July 22, late of San Francisco, California.

Miller, Anna - On July 22, late of 3560 Bathurst St.

Novak, Frances - On July 10, late of 1660 Bathurst St.

Peranson, Louis - On July 18, late of 25 Canyon Ave.

Studnitz, Anne - On July 23, late of 56 Strathearn Blvd.

Walkin, Morris - On July 21, late of 220 Queen St. E.

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If teardrops could help build a stairway
and memory a lane,
I would walk the longest road to reach you
and bring you back again.
Your heartbroken and lonely sister,
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Bonds' vice-presidents meet Rabin next week

Cont'd from Page 1

since its inception has produced more than $3 billion for Israel's economic development.

Among officers of the International Israel Bond organization who will take part in the forthcoming Jerusalem Leadership Conference are Sam Rothberg, general chairman; Michael Arnon, president; Rabbi Leon Kronish of Miami and Leonard Goldfine of Philadelphia, national campaign co-chairmen.

The Israel meetings will signal the launching of intensive preparations throughout the United States, Canada, Europe, and other parts of the free world for the fall campaign for Israel Bonds to provide a maximum share of Israel's current $1 billion development budget.

Jack Israeli

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Panacea to petrodollar power?

Synthetic oil in its infancy

TORONTO —
Can a motor oil, which its inventor claims enables you to drive your car 25,000 miles before an oil change, help resolve the Mid-East oil situation?

Synthetic oil may appear to some as the panacea for both the rising prices of oil and the petrodollar problem.

Frank M. Naft, president of Amzoil Canada Ltd., said one advantage of synthetic oil is that it is not imported from Arab countries. At present, the oil is imported from the U.S. because, Naft said, the volume of trade in Canada does not warrant manufacture here.

Amzoil's product, based on esters which are man-made chemical combinations of alcohol and acids, is derived from crude oil. Other types of synthetic oil use synthesized hydrocarbon products. As synthetic oil will not burn it cannot be used as heating oil; its usage is limited to engine lubrication.

The future of synthetic oils lies in the Arctic market, according to a Shell Oil spokesman. However, he said, if the claims of synthetic oil manufacturers "were really examined, they would be found to be a lot of hogwash."

Naft, 50, expressed the hope that synthetic oil will capture part of the engine oil market, in order that conventional oils may be converted to alternate uses.

At present capacity, synthetic oil manufacturers can hope to claim only three and a half to five per cent of the motor oil market by 1978, which itself constitutes only a small fraction of the entire oil market. Concerned consumers will have to rely, therefore, on continued development of oil resources and other power sources to overcome energy shortages and Arab pressures.

What then, are the benefits of synthetic oil? The worse the driving conditions, the greater the advantages promised by synthetic motor oil longer oil change intervals, increased mileage and engine life, and greater economy.

The recommended oil change interval, varying with each automotive firm, ranges from 5,000 to 7,000 miles and four to six months. Naft, a former oil-driller, claims that synthetic oil may be used up to 25,000 miles without a change. He claims the additives continue to resist the formation of sludge and extend the life of the oil filter, while reducing engine wear.

Although the initial cost of synthetic oil is approximately $5 per quart, the subsequent savings on oil consumption, and reduced "down time" for oil change, result in long-term savings, said Naft.

While it has passed the standard tests of the American Petroleum Institute's oil performance classification, no official test has been proposed to prove, under scientific conditions, the claims that synthetic oils will run for many times the mileage of conventional oil.

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Figures differ

Cont'd from Page 1

forthcoming, I don't see how that would have changed the effectiveness or the conclusions of the report."

Both Satok and Harris agreed that the panel's results were good, the most effective result being the decision of the CJC officers to publicize comparative prices.

"The options available to Congress on behalf of the Jewish consumer are limited, in my opinion, to the publication of comparative meat prices on a continuing basis," said Harris. "The total cost of kashruth cannot be developed except by the stores themselves and it certainly is not our function to determine markup on kosher food. If we were able to limit markup we would be limiting the amount of kosher food available to the consumer.

"Disclosure of comparative prices will affect the retail cost through the effects of competition," Harris declared.

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As Monday, August 4th, is a holiday within the Civic Service, there will be no collection on this day.
Monday collection will be made on Tuesday, and Tuesday collection on Wednesday.
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Arts

Partners use special method of staining glass

By MIRIAM CHINSKY

TORONTO — When David Zamir and Shmuel Stopnitzki worked on sculptured glass windows for Toronto's Adath Israel Synagogue at different studios in Israel, they had no way of knowing that one day they would meet and eventually become partners in a business in the same city where windows were made.

They came here by circuitous routes.

Zamir, who actually opened the Le-Or (meaning brightness) Artistic Studio on Supertest Road in Downsview three years ago, is a sabra, in his 30s, from Haifa. An engineer, graduate of the Naval Academy at Acre (Akko), he explains how he volunteered as a frogman and was badly injured during a raid on Port Said in 1956. He left Israel and spent several years in Johannesburg, South Africa, where, he says, he learned his craft as an artist in glass, and also raced cars under Volvo Africa sponsorship.

A footloose bachelor, he left South Africa when most of his friends married. Since he no longer had relatives in Israel, he decided to go to Spain where he hoped to open his own studio, using the unique methods for staining and fusing glass which he had learned in Johannesburg. But without sufficient capital, it was impossible.

The wind, he says, blew west, and since Canadian immigration authorities were more agreeable than U.S. officials, he came here in 1971. He spent a year with the sales department of Volvo before opening his studio "with more chutzpah than money."

Shmuel Stopnitzki, younger than Zamir, married, with two children, is the son of a glazier with a flourishing business in Tel Aviv. Born in Germany, he was raised in Poland until he was 15 and emigrated to Israel with his parents. He worked first with his father, then joined a company which used the same special technique for staining clear glass which Zamir had learned in Johannesburg, and which, according to him, was known only in Israel and South Africa and has now been brought to Canada.

The two met when Zamir, back in Israel on a business trip, was very impressed, both with "Shmuelik's talent and his straightforwardness."

He maintains that he spent over a year in efforts to bring the young artisan and his family here, going through the inevitable red tape of arranging physical examinations, sponsorship, etc., and even offering him a partnership to facilitate matters. Last month, the Stopnitzki family finally came to Toronto.

Zamir describes his process this way. "The so-called stained glass windows which you see everywhere are not really stained; they are made of colored glass. We take clear glass and with our particular knowledge, we stain it, fuse two pieces together, and create something very special. We also make 'icicle' glass, sculpured glass, we paint on glass, and we do etching."

A wall-hanging in the studio, instantly recognizable as Old Jaffa, all sunlit oranges and yellows, was appealing, and there was a scene of Jerusalem near The Wall, finely crafted.

Plans for the future include a gallery of their own, possibly in the Yorkville area, once they are established, and they hope eventually to interest Canadian artists in doing sketches which they will execute in glass.

Zamir, who has been away from his homeland for many years, returned "like a shot" to fight in both the Six Day and Yom Kippur wars, and "I would go back again," he declares. Stopnitzki, a tank commander, also insists that he would return immediately to Israel in the event of real trouble.

Tribute to brilliance of late poet W.H. Auden paid in 'remarkable book' by friends, admirers

books

By BERNARD BASKIN

W.H. Auden, Edited By Stephen Spender, MacMillan of Canada, $14.95

This remarkable book is a many-sided tribute to the memory of the most celebrated poet of our age. When Wystan Hugh Auden died in the fall of 1973, at 66, the world was irreparably poorer. He was a brilliant innovator, a gifted master of words, a world citizen of astonishing intellectual ebullience — and with it all a warm-hearted teacher and friend.

Stephen Spender, a famous and eminent poet in his own right, has gathered together 36 essays and sketches by authors, friends and admirers that illuminate every facet of Auden's life and personality.

Auden began his writing career as a leftist, seeking to bring about a more just and humane society, but as he grew older he became increasingly convinced that the poet could have little effect on major social and political issues. He veered from Marx and Freud to the truths and consolation of traditional religion. He became a formidable theologian and a staunch defender of his Anglican faith.

Unremittingly prolific, Auden constantly revised his earlier poems, wrote plays and librettos, and several volumes of essays. At the time of his death, some 400 reviews, introductions, lectures, etc. remained uncollected and unpublished.

As the poet aged, his face began to take on the appearance of "a map of physical geography, criss-crossed and river-run, and creased with lines." Unquestionably, this was countenance upon which experience and thought had etched and hammered. His eccentricities included a total disregard for his personal appearance, the wearing of slippers on all occasions, his insistence in living in a dangerous section of lower Manhattan and a love affair with the multi-volumed unabridged Oxford English Dictionary.

These essays are uneven in length, subject matter, and interest. Some deal with his schooling and younger years, others with his political and theological views and still others with his unique contribution to modern poetry. The most interesting are anecdotal and personal.

The contributors read like a roster of famous names and provide a wide spectrum of reminiscence and appreciation. Included among them are Hannah Arendt, Christopher Isherwood, Cyril Connolly, Nicholas Nabokov, and Chester Kallman, the poet's closest friend and constant companion.

This handsome volume contains over 100 illustrations of the poet and his friends during all periods of his life, an inclusive chronology of events and the touching eulogy spoken by Spender at Auden's memorial service.

Here is a precious composite biography of the man who reminded us: "In the deserts of the heart, let the healing fountains start."

GENEROUS GIFT

Philanthropist Joseph H. Hirshhorn and wife Olga present sterling silver and marble sculpture Seder Plate to Rabbi Benjamin M. Kahn at B'nai B'rith's Washington, D. C. headquarters. The plate was designed by Richard Fishman.

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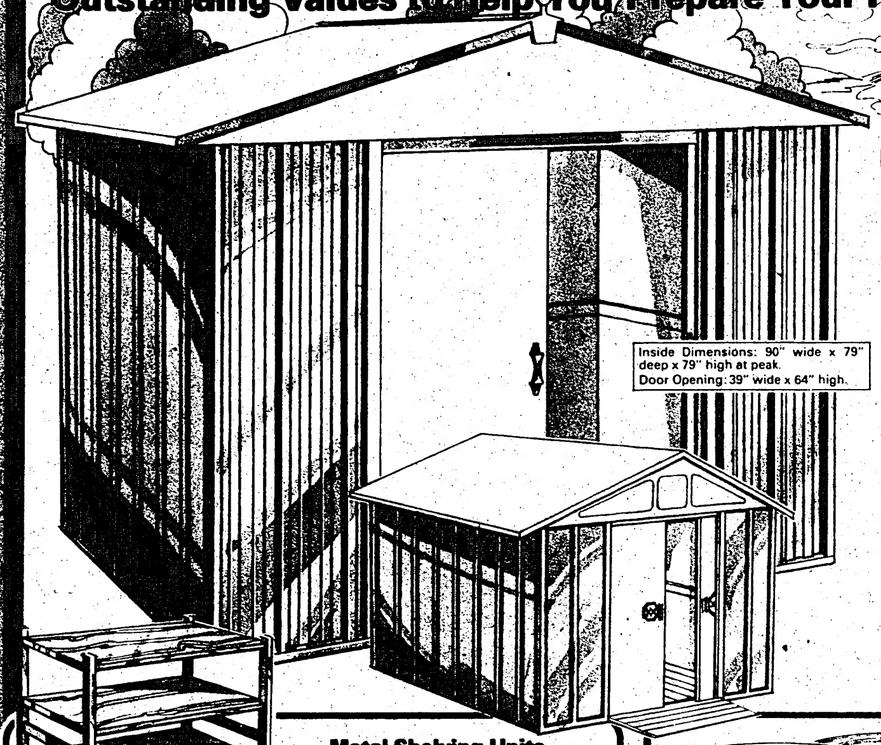

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